

THE
BAPTIST MAGAZINE.

MARCH, 1841.

MEMOIR OF THE LATE REV. MALCOLM M'MILLAN.

BY THE REV. D. M. N. THOMSON.

THE late Rev. Malcolm M'Millan was born on the 1st of June, 1799, at Corrie, in the beautiful and romantic island of Arran. His parents became pious after their marriage, and prior to his birth; and, as they were eminent for holiness, he enjoyed from his infancy the unspeakable privilege of religious parental instruction. When he was twelve years of age, the island of Arran was visited by a very general revival of religion. During this awakening, he was brought under serious convictions, which ended in his saving conversion to God. From the testimony of an aged disciple now, or very recently, residing in Arran, we learn, that about this period it was a common practice with young Malcolm, when returning from school, which was some miles distant from his father's house, to steal away unperceived from his companions, and retire to the mountains, that there, amid the grandeur and the solitude of nature, he might pour out his heart in prayer to Almighty God. Our informant, who was a shepherd, states, that one day, whilst looking after some stray sheep, he was arrested by the sound of a human voice proceeding from behind a large rock. He listened, and found that it was Malcolm, wrestling with God in prayer. The sublimity of this scene may be conceived by those who are at all conversant with the wild and awfully grand scenery of Arran. The shepherd, it may be proper to state, went off unperceived; but often afterwards watched the young disciple going to the same spot, and for the same purpose:

At the age of fourteen he was received a member of the Independent church in Arran, under the pastoral care of the Rev. Alexander M'Kay. "To our great comfort," says Mr. M'Kay, "he proved an eminent example of early piety. I had much happiness in him as a member of the church, also as my pupil while pursuing his studies under my care. I cannot remember that ever he grieved me. He loved all, and was beloved by all. God had endowed him with a very amiable temper, and when brought under the influence of the gospel, he adorned its doctrines in an eminent degree."

A few years after having made a profession of religion he removed to Irvine, in Ayrshire, whither his parents and their family shortly went to reside. Here he was apprenticed to the business of a joiner and house carpenter. This occupation, it is probable, he would have prosecuted but for the following circumstance, which, however painful at the time, was doubtless designed by Him whose "ways are not as our ways," for the furthering of what afterwards appeared so evidently to be his design concerning his servant. By an accident of a serious nature his arm was so much injured as to render it impracticable for him to continue his trade, and imperative that he should turn his thoughts to some lighter employment: hence, after mature deliberation, he began to teach. "For this purpose," says Mr. M'Kay, "he was eminently qualified, both by nature and by grace. He combined patience, gentleness, and wisdom, with firmness, per-

severance, and decision. He also taught a sabbath evening school, where his happy and rare talent for conveying instruction to the youthful mind was strikingly exemplified, and where it was rendered eminently subservient to the promotion of God's glory."

Whilst in Irvine Mr. M'Millan attended upon the ministry of the late Rev. G. Barclay. In doing so he had his attention directed to the consideration of the subject of baptism; and having, after mature and prayerful consideration become persuaded of the duty of believers' baptism by immersion, he was baptized by Mr. B., and added to the church under his care. In this connexion he was loved and esteemed as he had been in Arran, and his name and his memory are still fragrant in the hearts of the survivors with whom he was wont to take sweet counsel, and with whom he delighted to walk to the house of God in company. A few years after the removal of the family to Irvine, Mr. M'M.'s father died. By this painful bereavement he was left in charge of his widowed mother and her numerous offspring. In this painfully interesting situation, his moral excellencies became more and more developed. He was a most dutiful son and brother. His influence over the younger members of the family was that of a judicious and conscientious parent; whilst his aged mother found him a stay, a support, and an inestimable comfort. Mr. M'M., it is well known, was eminently distinguished for a missionary spirit; about this time it was fanned into a more than usual ardour, and he seriously thought of going out to Serampore. He had several interviews with Dr. Marshman, then on a visit to this country, relative to this important subject. The Dr. approved of, and encouraged him in, his design. He began to make preparations for the voyage, but the vessel in which he expected to have embarked set sail earlier than he anticipated, and before another vessel was ready for sailing his plans were altered. Hearing of his devotedness to the work of the ministry, and his acceptableness as an occasional supply, the Baptist church in Greenock, being without a pastor, invited him to visit them. With this invitation he complied, and laboured diligently to revive the cause, which he found reduced to a miserably low ebb. His efforts were highly esteemed by the pious and judicious, and

what is of more account, they were owned of God to the conversion of some who have proved bright ornaments to their profession. Here, however, he was not happy. The leaven of a bad spirit, which had driven away their former pastor, and rendered the once fruitful field a comparative desert, still lingered in the church, and so afflicted his gentle spirit as to make him sigh for the sound of his master's voice, calling him to labour in some other part of his extensive vineyard.

On its being ascertained that he was not happy at Greenock, he was invited by the church in Stirling to succeed the estimable Mr. Grant, who was about to remove, or who had removed, to America. The church in Stirling, found Mr. M'M., in all that was amiable and lovely, to be a counterpart to their former minister; whilst from his freedom from secular engagements, he was able to devote himself more fully to the work. He was ordained over the church in Stirling on the 2nd of April, 1835. The ministers who officiated were the Rev. Messrs. Haldane of Edinburgh, Barclay of Irvine, Patterson of Glasgow, and Thomson of Perth. In addition to the pastorate, he was an agent of the Home Missionary Society, and preached in ten of the surrounding villages. In his itinerant labours he took great delight, and he had the happiness of seeing, in nearly all the villages he visited, that the work of the Lord was prospering in his hands. In Stirling, whilst he sedulously attended to the spiritual interests of his flock, he acted also the part of a town missionary; not that he was engaged as such, but his concern for the moral condition of the poor was so great, that notwithstanding his general debility he made it a point of conscience to visit and preach to those who but for him would seldom or ever have heard the message of mercy. His regard for the poor made him beloved by the poor. "Could you take a turn with me," says his widow, "and see the poor he used to visit, and the tears that are shed at the mention of his name!—'Oh how we miss Mr. M'M.' say some; 'His memory will be dear to us while we live,' say others; 'He was the means of bringing me back when I was going far astray;' 'It was he first led me to a saving knowledge of the truth.' A man of sceptical opinions said a few weeks since, 'Mr. M'M.'s unflinching, laborious visiting of the cholera

patients, was one of the strongest evidences he had seen for the truth of Christianity." From the above, it will be evident to all who knew Mr. M'Millan, that he laboured far beyond his strength. His heart was in his work however, and when friends would have said to him, as they frequently did, "Mr. M'M., this will never do, you will kill yourself;" he would have replied, "Well, and where would I die but at my post." If it was added, as sometimes was the case, "If you wish to let us have the benefit of your labours for any length of time, you ought to spare yourself," his answer generally was, "better to *wear* out than to *rust* out."

In 1832, Mr. M'M. was married to Miss Margaret Thomson, of Callander, and never perhaps did a union of eight years subsist in greater harmony, or conduce to more of mutual happiness. Shortly before his marriage, his health, which as already hinted was never robust, received a violent shock from which it never wholly recovered: "returning from the country considerably heated, a friend met him in the street, and kept him talking till he became very cold; he then went into one of the closes, and preached in an over-heated room to a number of poor people. That night he was seized with a cough, and next day with a slight spitting of blood." This spitting of blood was the precursor of many and repeated attacks of the same kind, which became more and more violent and alarming, and at last terminated in his death. He died Feb. 7, 1840, aged forty-one years. The closing scene of this good man's life is thus described by his sorrowing widow, in a letter to the writer, dated March 22: "On the night of his decease we were out at Newhouse, at a public meeting, where my beloved Malcolm delivered a short address and prayed twice. The night being coarse we returned early. On coming home he changed his clothes; he took his usual supper of porridge and milk, which he relished much. We then had family worship, after which he took his pipe, and sat reading. He complained of a slight shivering in his back. I advised him to go to bed. He assented. When I returned, after attending to some domestic affairs, I found him still reading. He intimated that he was now well, and that if I would go to bed he would follow. I did so, but did not sleep. Shortly he laid down his

book, and was a long time engaged in secret prayer. Having put out the light and stepped into bed, he almost immediately after gave a slight cough, and exclaimed, 'It is blood.' I sprang out of bed; he followed, and said, 'Send for the doctor, and get water.' Having sent for the doctor, I returned, and found him in bed, his hands trembling with holding the bason. I took it from him, laid my left arm under his head, and applied the sponges out of the cold water as fast as I could. He turned his eyes, gave me a sweet smile (oh, my brother, a *look* I shall never forget) I said, 'My dear, will you not speak to me?' He turned his eyes away, and then I think, at that moment, his happy spirit fled to the realms of bliss and glory. Prior to this his look was very ghastly, but now his colour returned with so much freshness that I could not believe he was gone. But, oh, what were my feelings when the doctors came in, and both declared that it was all over! My dear brother, I trust you will never feel what I did at that moment, and have done ever since. At the time tears refused to flow; my heart felt as if ready to burst; every fibre of my body shook and trembled; but the Lord stood by me, and wonderfully supported me; that scripture rushed into my mind, 'He hath done all things well.'"

"The body of our departed brother," says one who was present on the occasion, "was opened, when, contrary to all expectation, it was found that his lungs were quite sound, but growing to his body, so that had he survived a year or two he would have been extremely tortured through want of breath. The root of the windpipe was, however, very much dilated, especially in one of the tubes which branch into the lungs. In this was the immediate cause of his death, for a blood-vessel which came through about that part, having also partaken of the disease, became so decayed as to be easily ruptured. Accordingly, having by a continuance of comparative health for some time previously become rather full of blood, this tender vessel gave way, and caused death by suffocation, as also by the great flow of blood."

His remains were followed to the place of interment by a large concourse of the inhabitants of Stirling, including the established and dissenting ministers, together with ministers and friends from Glasgow, Perth, and various other locali-

ties, so greatly and so generally was he esteemed and loved. Those who knew Mr. M'M. best, however, will not wonder that such was the case; his whole deportment, as a man, a Christian, and a minister of the gospel, was such as, in a virtuous community like that of Stirling, to make him beloved in life and respected in death. As a man, he was open, generous, unsuspecting, confiding. As a Christian he was meek, humble, patient, devout. He was eminently a man of prayer: "About six months previous to his removal, he was particularly anxious," says his widow, "about a revival of religion, in the church, in the town, and in the neighbourhood. It seemed to occupy his thoughts by night and by day. One evening he retired, and was a long time engaged in prayer. On his return his eyes glistened; he sat down beside me, took hold of both my hands and said, 'O my love, my love; it is worth while wrestling with God; but,' he added, 'perhaps I ought not to tell you.' I said, 'Do tell me, it may do me good.' He then said, 'Oh, I have got such a sight of Christ, such nearness to God, such a glorious view of Immanuel, the Lamb slain, that I feel it almost too much for this poor frame to endure.'" On another occasion, and about three months before his death, when not so well as usual, and confined to bed, "My dear," he said, addressing his partner, "there is a verse of a hymn which I feel particularly suitable to my case at this time. The words are—

'I leave the world without a tear,
Save for the friends I hold so dear;
To heal their sorrows Lord descend,
And to the friendless prove a friend.'

He then," says his widow, "took hold of my hand, and looking me very earnestly in the face, said, with great emphasis, 'No, my love, I have no fear of leaving you on the care and protection of our heavenly Father. I know God will care for you; I am sure he will provide for you; I have the greatest confidence in casting you entirely on his care.' I replied, 'But how can I endure to be left alone?' He said, 'Well, perhaps our exit from this world may be about the same time, and then, oh how blessed!'"

The liberality of Mr. M'M. was one of the most striking features of his Christian character. Although his income was very small, and he had two orphan

children depending upon him, he devoted a tenth of his all to the Lord. This tenth formed a sacred fund, out of which he aided deserving cases connected with the cause of Christ. "Oh, if Christians knew," says his widow, who still acts upon the same principle, "what a blessing there is in contributing a tenth of their income to the cause of Christ, more would act upon it than do. His income being very limited, we had sometimes just little enough; but how the Lord interposed on these occasions! Many times have I seen things as evidently as if an angel from heaven were sent to deliver, and I must say, and dear Mr. M'M. often said it, 'that if there was a blessing in the widow's oil and barrel of meal, there was in our money, from the day we began to prove God, by giving him a tenth of our all.'"

As a preacher, Mr. M'M. was distinguished for his plainness, his simplicity, his pathos, and the searching character of his discourses. "We remember," says Mr. M'Kay, "his holy conversation, and his very solemn, affectionate, faithful preaching; for he was, indeed, a faithful and most impressive preacher. He never satisfied himself with preaching *before* the people, it was uniformly preaching *to* the people." "Oh, what a heart-searching discourse!" was the remark made in reference to the last sermon he preached in Callander; "Yes," it was replied; "it was really shooting *at* the mark, not *beside* it, nor over our heads, but at the *very heart*." Such, it is believed, was a general characteristic of Mr. McMillan's preaching.

The foregoing remarks are not designed to sketch a perfect character. Our departed brother was not perfect; he had his failings, as who has not? Yet those who knew him best will admit that his failings were fewer than those of most men, and that he aimed at perfection, and panted after holiness—that holiness to which he has now attained, and that perfection with which he is now blessed. "May many," says his first pastor, "be raised up to serve God in the gospel of his Son, who shall walk as he walked—who shall preach as he preached—and pray as he prayed—and be honoured as he was in turning sinners to God, and in building up the church in her most holy faith." Amen and amen.

Hull, Jan. 19, 1841.

LETTER TO A YOUNG LADY ON HER APPROACHING MARRIAGE.

MY DEAR MISS H.

In a few days, and I shall no longer be your pastor. This interesting and endearing connexion will soon terminate, and perhaps for ever! I cannot allow such a circumstance to occur without giving utterance to some of those emotions it awakens in my breast. I am led into my own heart. With peculiar solemnity I am urged to examine, and ask myself the questions, "Have I been faithful to this friend, who, as one of the flock of Christ, has for nearly six years been under my pastoral care? Have I wisely, affectionately, prayerfully, sought her spiritual interests? Has she made progress in heavenly attainments? When I meet her at the bar of God, what will my Master say to *me*?—what will he say to *her*?" But, in addressing you, I will no longer dwell on a subject I can more fully and profitably pursue in private meditation.

You are about, my dear sister, to be introduced into new circumstances, and to sustain a new relation. You will find it of great importance to bear in mind habitually, that in every situation scope is given for the development of Christian character, and for the growth of Christian graces. And if Christ dwell in your heart by faith, and you feel the power of his love as a motive to obedience, the various situations you may be found in will in some way or other advance your interests as a Christian, and tell on your future character.

This is a state of probation. The various changes in our lot are under the arrangement of our heavenly Father, with a view to our establishment in knowledge and piety. New scenes are daily opening to our view, and new events occurring to try our characters and test our principles, in a way they have not been tried before. They are appointed as a part of our moral discipline. Allow me affectionately to recommend you to regard your contemplated change in this view, and to enter on its duties governed by these considerations. It will make obedience light, and your duties your privileges. It will make you watchful, humble, diligent. It will invest little things with importance, as giving you an opportunity of illustrating the power of divine grace,

and glorifying your Father which is in heaven. It will supply you with the richest consolations when most you need them—with strength and fortitude when most you desire them. It will lead you with devout gratitude to say at all times, "I am just where my heavenly Father would have me be, and I am here that I may show forth his worthy praise." The gospel in its nature and influence is at all times the same; and is subject to no change. But the changes to which *we* are subject afford opportunity for the exhibition of its excellencies in some new way, and to adorn it in a manner we could not do previously. The same principles that swayed Joseph in Potiphar's house, influenced him in an Egyptian prison; and they were the same principles that governed and ennobled him when he shone in Pharaoh's court. But these circumstances being in their nature very different, exhibited religion in different ways; but always surrounded it with loveliness, always invested it with solemnity.

Now, my dear friend and sister, carry your views and feelings as a Christian into your new condition, and carry them with increased strength and brightness. Seek to be moved by them in fulfilling the duties of connubial life. Those principles which enabled you to adorn your profession as a daughter, a friend, and as the member of a Christian church, will be found equally powerful in constraining you to honour your Lord as a *wife*. The grace that sustained you when teaching in the sabbath school, and that influenced you when in the church or social circle, and which has called for the esteem of your London friends, will, if you seek it, shine at your own fireside, and lead your husband to respect you as a Christian, as well as to love you as a wife. And to possess *both* is essential to your happiness and to his honour. Remember, the friend who seeks your hand, expects he is marrying a Christian. He expects in you a friend,—a companion, to whom he can unbosom all his mind, and from whom he expects to enjoy sympathy in spiritual conflicts, and not in temporal matters only. Act the Christian, or rather, *be* the Christian, in everything. Cultivate spirituality of mind; seek more and

more that the love of Christ be shed abroad in your heart by the Holy Spirit; *be much in secret prayer*: and in this way you will not only make personal progress, and increase your enjoyment of the truth, but your husband will find in you a true yoke-fellow, you will "walk together as heirs of the grace of life," and "your mutual prayers will not be hindered." Let the love of Jesus be the theme of your daily meditation; let his honour be the end proposed in all your actions; let the precepts of his word, and the example of his life, be your rule in every duty. You will then make a good wife, and will command the love and respect of all the good. Then the heart of your husband will safely trust you; you will do him good and not evil, all the days of your life. Strength and honour will then be your clothing; you will rejoice in time to come. You will open your mouth with wisdom, and in your tongue will be the

law of kindness. The church of God will then point to you and say, "A woman that feareth the Lord, she shall be praised;" and they will pour forth their hearts to God for you (and none more fervently than the writer of this), and devoutly exclaim, "Give her of the fruit of her hands, and let her own works praise her in the gates."

Finally, my dear friend, farewell! May the Lord be your light and salvation! May you have his presence and guidance through life, and at last an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ! This is the prayer of one who highly esteems you, and the dear family of which you are a member, and who subscribes himself your old pastor, and beloved friend and brother in Christ Jesus.

JOSEPH ROTHERY.

London, Nov. 7, 1840.

NANNIE THE NEGRESS:

OR

GRACE DISPLAYED AT THE ELEVENTH HOUR.

ACCOMPANYING my dear friend S., in the spring of last year, in one of his visits to the negro village of Plantation ———, West Indies, we called at one cottage undistinguished from the rest but by its dirty and dilapidated appearance, where, however, in its sole inmate, a sight met my view of the most painful character. Poor Nannie, a middle-aged negro woman, had for many years been subject to a loathsome disease, which had left little but her emaciated skeleton, covered all over literally with wounds and putrefying sores, a kind of ulceration which had changed her proper sable hue to a sickly yellow, and made her, exposed as her person was from the very slight clothing she was able to bear, one of the most pitiable objects I ever beheld. But all sad and sorrowful as was her outward condition, there was, alas, no alleviation to such misery in the healthy, happy state of her mind.

Having been in this case many years,

and all this time known to S. and a beloved fellow-labourer of his, already fallen asleep, their efforts for her spiritual welfare, and earnest prayers, had been unceasing, but hitherto apparently in vain; and when, on this occasion, we attempted to draw her thoughts to the solemn subject of her eternal interests, she would not even listen to us, but eagerly sought alms, and poured out sad tales of the want of sympathy she experienced from her neighbours. These we were happy to find had no foundation; and, for some time past, her wants had been met by my kind friend and others, who deeply felt her unhappy situation.

The remainder of our visit to this village was far more grateful and encouraging; but I could not forget, as we returned home, poor Nannie. It seemed one of those cases especially calling for faith and patience, and intended to teach the most diligent and faithful servant of Jesus, that "*power* belongeth unto God."

Some weeks, I believe months, afterwards, I was again in dear S.'s company, and inquiring of him after others, he quickly reminded me of our late visit to ——— and poor Nannie, and gave me the following equally unexpected and delightful account of her:—"I had seen her often," said he, "since you were with me, and again and again bid her come and welcome to Jesus; at the same time most earnestly setting before her, her fearful danger in continuing to neglect and despise him; but on each occasion felt less hope than ever concerning her. The other day, however, while engaged elsewhere, I was suddenly summoned by her neighbours, who told me poor Nannie was much worse, probably dying. With a very heavy heart I set out. On reaching the cottage it was quite full, and a seat was placed for me close to the bed where the poor creature lay in the last stage of the horrid disease which had now reached her throat, and almost suffocated her with ulceration. Earnestly looking up for grace and wisdom rightly to deal with this poor wanderer in her last hours of mortal suffering, and for faith to be given her even yet to lay hold of the free and boundless mercy of our forgiving God,—I put a simple question to poor Nannie, at once to inform her of my presence and increased anxiety for her soul. And oh, what was my astonishment and thankfulness, to hear in reply, the full 'confession of her mouth unto salvation.' Hardly able, indeed, to give utterance to her burning, overflowing thoughts of faith and love, her look, so altered, told me as fully as her words, the blessed and delightful change she had experienced. Instead of the sad despairing wretchedness formerly depicted, as you remember, on her emaciated countenance, it now literally beamed with hope and joy; and she did not leave me to inquire the cause of so complete a transformation, but in broken accents told me, that, till the previous evening she had never felt herself a sinner; that then, all at once finding her bodily disease rapidly increasing, the thought of *death* rushed into her mind, and with it, an overwhelming sense of

her sin and danger. She was alone, she said, with no one to speak to, but, in her agony of spirit, earnestly sought to remember all we had ever said to her, recollected what she had heard from us of Jesus, his death, his blood, his resurrection, his finished work; that while engaged in this exercise of soul, faith had been given her; she had called on the name of the Lord, and had seen, as in a moment, all her sin *already* borne away, already laid in the grave of her Lord, and there left when he rose from the dead, no more to appear against her for ever. Desiring to feel more assured of the reality of this wonderful work of God in this poor dying woman, I then questioned her very closely, endeavouring to place her sin in all its true colours before her eyes, and the certainty of her very speedy summons to appear in her Maker's presence; but I found, indeed, my work had been already anticipated by One far more skilled in all the windings and depths of the human heart, even the heart-searching and rein-trying God. Her sins, in her own eyes, were of the deepest dye, but she could not see them in the eyes of her God, for '*the blood, the blood*,' she repeatedly, and most energetically said, was all her Father looked at, and there was no judgment, no hell, for her. Her clear view of the work of atoning love was indeed most wonderful and delightful. All around were deeply affected, and many who had long professed their faith in the same rich, and full, and free salvation, confessed themselves never to have felt as they now did, the value and preciousness of *the blood of Christ*.

"After this visit, so refreshing and instructive to my own soul, poor Nannie lingered for about a week, during which I repeatedly saw her. Her growth in grace and knowledge was most rapid, her faith never once seemed shaken, and in the most happy, triumphant state, she fell asleep in Jesus, a few days ago. Oh, what a lesson, dear ———!" added he, "to 'continue steadfast, unmovable, always abounding in the work of the Lord, forasmuch as *ye know that your labour is not in vain in the Lord.*'"

E. B. A.

BAPTIST WORTHIES.—No. IX.

JOHN SING.

To the Editor of the Baptist Magazine.

DEAR SIR,—The following letter, which lately came into my hands, written by the Rev. John Sing, the first pastor of the Baptist church at Bridgnorth, Shropshire, to his friend and fellow worshipper, Luke Millner, may perhaps be deemed worthy of preservation among your valuable relics. The letter is without date; it was probably written towards the close of his life. He died July 12, 1753, having presided over the church upwards of forty years. The church, therefore, must have been formed soon after the year 1700, and probably by the personal labours of Mr. Sing, who was himself the *first* that became a dissenter, out of a respectable family resident in the town.

The place of worship which the little flock under Mr. Sing's care occupied at the beginning was near the bridge that crosses the Severn. Thence they removed to a more commodious building erected on the spot which is now occupied, but which has been repeatedly enlarged. It was registered at the Quarter Sessions in 1738.

Mr. Sing associated with the most respectable men in the denomination. The names of John Gill, Jos. Stennett, Samuel Stennett, Benj. Beddome, John Ryland, John Overberry, and others, are on the primary trust deed for property belonging to the cause over which he presided.

Through successive generations, up to the present time, the family of the good man who commenced the interest in the town have continued warmly attached to the cause; and it is pleasing to observe, that now the church is enjoying peace and prosperity under the pastoral care of its minister, the Rev. Mr. Payn.

Birmingham, Nov. 24, 1840.

THOMAS MORGAN.

Dear brother Millner,—

I had thoughts of coming out this day, but am scarce capable of acting in public, although through unmerited goodness, and notwithstanding much severe illness, I am not only preserved, but in a great measure restored, and hope shall be capable of going abroad and seeing you pretty quickly. I am sorry we are both obliged to keep silent sabbaths, not so much methinks with respect to our own personal loss, as upon the account of those sincere, happy few that belong to us: but God, we know, can turn a wilderness into a sanctuary, and far be it from us to think that any of God's people are alone so long as the Father is with them.

I thank God I have had the comforting presence of my Friend sometimes with me in my illness, and do verily believe I have had the benefit of your prayers, though not of your company: pray, dear brother, go on with the rest of our dear friends, to beg of God that I may not only be restored to health, but more especially to more eminent degrees of sanctity and usefulness; and that I may be rendered more capable, if not of informing your judgments, yet of stirring up your pure minds by way of remem-

brance, that so our profiting might appear unto all, and that at last he that sows, and they that reap, may rejoice together.

I find your disorder is very great, and hangs on long; but I firmly believe both are absolutely needful, and question not but they will terminate in God's glory, your own and others' advantage.

Please to consider that you and I have received a great deal of good from the hands of the Lord, and that our enjoyments have vastly surmounted our sufferings; and shall we not receive evil?—is it not requisite that God should set the one against the other. All fair would destroy us; and happy for us when clouds and storms make us mind our home and mend our pace.

And now that our good God would be with us, and be our guide and guard, in all our duties and in all our difficulties, whether living or dying, is the desire and prayer of your poor, afflicted, sympathizing brother in Christ,

JOHN SING.

My service to Mrs. Millner, and hope the sufferings of God's people will be no stumbling-block to her in the way of her duty.

MR. LUKE MILLNER.

DEACONESSSES.

THE following passage taken from "The Rise and Progress of Dissent in Bristol," recently published, contains an extract from the records of the church at Broadmead, which has evident reference to the directions given to Timothy by Paul in the fifth chapter of his first epistle. We have never yet learned the reasons why the practice to which it relates should have fallen into general disuse.

"In the interim between the death of Mr. Hardcastle [1678] and the election of Mr. Fownes, three new deaconesses were chosen, and set apart by fasting and prayer. They were all above sixty years of age, and laid themselves under an obligation not to marry. On their signifying their acceptance of the office, their duties were stated to them in the following particulars:—1. To visit the sick, the sisters in an especial manner, to see what they need. 2. To visit sick brethren also, and therefore some con-

ceive may be the reason why they must be sixty years of age, that none occasion may be given. 3. To take care that their wants may be supplied, and therefore to make reports of their condition to the elders and deacons. 4. To speak a word to their souls, as occasion required, for support or consolation, to build them up in a lively faith in Jesus Christ. 5. Some think it their duty to attend the sick (as nurses, probably); and if so, then they are to be maintained by the church."

ON THE DEATH OF THE REV. G. B. PARSONS.

BY THE REV. G. H. DAVIS.

He left his childhood-home,
He left his father-land;
And, borne along the silvery foam,
He stood on India's strand.

'Twas not,—that *here* were none
To whom his spirit cleaved;
A mother wept a parting son,
And loved companions grieved.

'Twas not to feast the eye
With mountain and with flood,
To gaze on hoar antiquity,
Or plains renowned for blood.

Ah, no! he went to win
The Moslem and Hindoo
From Satan's thrall—from woe and sin,
To God, the only true.

Weymouth, Feb. 1841.

He went, as warriors go
By some great captain led,
To shout in triumph o'er the foe,
Or rest among the dead.

The youthful champion fell,
Ere yet his virgin sword
Had proved its heavenly temper well—
The double-piercing word.

No sad defeat he knew,
No sullen, dark delay,
Soon, soon released, his spirit flew
Beyond a changing day.

Oh! glorious was thy fall
In this, thy Master's right;—
We'll fix thy name in memory's hall,
And gird us to the fight.

THE LAMENT OF A LOST SOUL.

BY THE REV. EDMUND HULL.

THE season of mercy is gone;
The year of salvation is fled;
For ever I live to bemoan
My loss in this desolate shade!
The day-spring no more will arise;
Bright hope with her smile never bloom;
Despair in this world never dies,
Here reigns an unchangeable gloom.
VOL. III.—FOURTH SERIES.

Through the wilds of this horrible waste,
Lost, woe-stricken forms do I meet:
All think of the years that are past;
But a friend does a friend never greet.
All weep—but apart do they mourn;
O solitude, dreary and deep!
Dread tempests for ever return,
And the winds with their wail never sleep.

Once, once on my pathway there shone,
The pure beams of heavenly light,
Unfolding access to the throne;
But I loved not the life-giving sight.
I wandered in mazes of sin,
Delusion sunk deep in my heart;
I perished—a harvest to win
Of remorse which will never depart.

O folly to live but for time!
To grasp at the shadows of earth!
Eternity!—awful—sublime!
How I slighted thy measureless worth!
O madness! I turned from the truth,
Seduced by the tempter's dark wile:
Where now are the pleasures of youth?
What now shall my sorrow beguile?

Too late is my vision unsealed;
Too late I in terror behold
The worth of salvation revealed—
Its value can never be told.
Ah, now!—but in vain do I know!
I see!—but the sight is despair!—
I had not inherited woe
In the paths of religion and prayer.

Oh, were I to utter to men
My tale of remediless grief,
Portraying this region of pain,
The ages which bring no relief:
I could speak,—the deep thunders which roll
Around my disconsolate head,
Should echo my tones to the soul,
As I urged them to flee from the dead.

O vast, inconsolable grief!
Could my years but pass over again,
How soon would I fly for relief
To the covert from storms and from pain!
Ye men, in your ages be wise;
Excite not the wrath of the Lamb:
Remember, the "worm never dies,"
Nor the fire which his curse shall inflame.

Watford.

Yet in vain; if infallible truth
Excite not their hopes nor their fears;
Persuade not susceptible youth,
Or incline to discretion in years:
No terrors which I could present,
No language my lips could afford,
Would avail their sad fate to prevent:
The truth is the power of the Lord.

Ah! brightly there glistens afar
The light from the land of the blest;
Oh, envied fulfilment! 'tis there
The saved are at home and at rest.
But rest I shall never enjoy,
Eternity, endless in years,
Will but yield me the mournful employ
Of repentance, reproaching, and tears.

There is yet to come the dread day—
The light spreading over the spheres;
The forms of terrific array,
When the Judge of the nations appears.
I tremble to think of the hour;—
Ye depths, hold me fast in the deep:
O God! by the blast of thy power,
Lay my spirit for ever asleep.

Ah, no! I must stand forth to view;
My friends, who to me were so dear,
Will arise in their glory anew,
With the Lord they will joyful appear.
They will see me, but,—withering thought!—
Not a tear on my lot will they shed:
Unpitied, rejected, forgot,
I retrace the dark depths of the dead.

LINES WRITTEN ON THE FIRST SABBATH OF THE NEW YEAR.

1 SAM. vii. 12.

My God, another dawning year
Demands a grateful song from me;
And in thy temple I appear
To pay my willing vows to thee.
Ere this,—the light of being waned,—
I might have trod the vale of death;
But thou in mercy hast sustained
My failing strength and fleeting breath.
Around me, hurtling far and wide,
Destruction's venom'd darts have sped;
And thousands falling at my side,
Been borne to cold corruption's bed.

There, as successive years shall roll,
I'd spread thy glorious truth abroad;
Till, at thy call, my joyful soul
Exulting soars to meet her God.

The noxious plague hath o'er me swept,
And darkness spread its pitfalls nigh;
But thou my soul hast safely kept,
And they have passed me harmless by.

Oh, let me at thine altar fall,
And there my Ebenezer raise;
Devote to thee my life, my all—
Thy cause advance and learn thy ways.

There, like the prophet, I would rear
My stone of gratitude and love;
Uniting with thy people here,
And those who throng thy courts above.

Battersea, Jan. 4, 1841.

REVIEWS.

Outlines of the History of the Catholic Church in Ireland. By the Very Rev. RICHARD MURRAY, D.D., Dean of Ardagh. London: Seeley and Burnside. Foolscap 8vo. pp. 164.

Pastoral Annals. By an Irish Clergyman. London: Seeley and Burnside. Foolscap 8vo. pp. 397.

Ireland! Who wishes to read or hear any thing more about Ireland? Is not every thing known that can be ascertained relating to the religious and social miseries of Ireland,—debased by superstition, enslaved by priestcraft, tormented by political turmoil, and subjected to the everlasting strife and sleepless agitation of contending parties? Has not everything been done for it that can be done? and does not experience show that it is the wisdom of the husbandman to direct his efforts to more inviting and remunerating soils? Not exactly so. Christ will eventually rule in Ireland. It was not excepted in the grant made to him by his Almighty Father. It is by his gospel that he will subdue it. He has no more powerful instrument to employ: it is his chosen weapon, and he will not allow it to experience for ever the indignity of having proved ineffective in Ireland. We think, moreover, that there are some reasons for believing that when Ireland is evangelized it will be by Baptists; by Baptists not bribed to neutrality on controverted topics by Episcopalian contributions; not sinking the character of evangelists in that of schoolmasters; not reluctant to form churches and avow their principles in all their might and glory; but, acting as Baptists, that is, as men who take the New Testament as their only rule, and Christ as their only Lord, and who are determined to admit no modern improvement in the Christian system, but to “follow the Lamb whithersoever he goeth.”

It is a principal part of the design of the Dean of Ardagh, to prove that a purer faith than that which now possesses the affections of the aborigines of Ireland was formerly prevalent, and that for several centuries the Christians of Ireland were quite independent both of England and of Rome. In this he is

successful; but the effort to deduce thence the conclusion that the Protestant church now established in Ireland is the legitimate descendant and heiress of these primitive believers is a failure. He shows indeed that they did not receive doctrines or practise rites which the Romish church maintains, and the English church rejects; but that is far from proving their identity with the latter body. He negatives the claim of the Romish church, but he does not establish the claim of his own. The three hundred bishops of whom he speaks, who occupied in the twelfth century what he calls “rural sees,” exercised an episcopacy we apprehend more like that of dissenting ministers than that of the modern occupants of seats in parliament. “Ireland was full of village bishops” before that time, according to his own showing, and the fact that arrangements were made to change the village sees into “rural deaneries, with arch-presbyters personally residing therein,” is itself evidence that in the beginning it was not so. Nay, the Dean of Ardagh himself must allow that these good men were ignorant of many things which his church would be loath to consign to oblivion, if Bede’s declaration were true, that “they followed uncertain rules in the observation of the great festival, as having none to bring them the synodal decrees for the keeping of Easter, by reason of their being seated so far from the rest of the world, therefore *only practising such works of charity and piety as they could learn from the prophetic, evangelical, and apostolic writings.*”

When the Pope and King Henry II. of England conspired to deprive the Irish of their civil and religious liberties, they prepared the way for an immediate augmentation of church property. “More broad acres” were acquired, as Dr. Phelan remarks: “It had been stipulated in Adrian’s bull, that the borders of the church should be enlarged; an expression which does not signify that *religion* should be propagated, but that more broad acres should be given to ecclesiastics; and these prelates, having sold the independence of their native

country and the birthright of their people, like most agents of that description, were impatient for their reward." Instances are given by Dr. Murray of successful stratagems adopted by the Romish clergy to acquire estates and enrich the church. It is not wonderful under these circumstances, that at the time of the Reformation, Ireland was prepared to throw off at once the Roman yoke, or that it received with ready submission the mandates of Henry VIII. and Elizabeth to acknowledge the royal supremacy. But what became of the "broad acres"? They were made the reward of men who cared nothing for the people, who understood not their language, and who were ready to subserve the tyrannical designs of a despotic and misguided government.

"An act passed in the twenty-eighth year of the reign of Henry VIII. chap. xv., entitled 'An act for the English order, habit, and language,' &c., was the first heavy blow which the infant reformed church received; that act directed that the Irish habit and apparel should be abolished, and the peculiar form in which the Irish wore their hair should be discontinued. It provided further, that spiritual promotions should be given only to such persons as could speak the English language and none other. And that every archbishop, bishop, &c., at the time of the admission of any person to spiritual promotion, should administer an oath to the person promoted, that he would endeavour 'himself to learn, instruct, and teach the English tongue to all under his rule, cure, order, and governance; and further that he should keep, or cause to be kept, within the place, territory, or parish, where he should have rule, benefice, or promotion, a school to learn English,' &c.

"And again, in an act of uniformity passed by Queen Elizabeth, the preamble runs thus:—'And forasmuch as in most places of this realm, there cannot be found English ministers to serve in the churches or places appointed for common prayer, and that if some good means were provided, that they might use the prayers, &c. in such language as they might best understand, the due honour of God should be thereby much advanced; and for that also, THAT THE SAME MAY NOT BE IN THEIR NATIVE LANGUAGE; we do therefore most humbly beseech your majesty, that it may be enacted by the authority of the present parliament, that in every such church, where the common minister hath not the use of the English tongue, it shall be lawful to say or use all their common and open prayer in the LATIN tongue.' Which was accordingly enacted by the statute, 2nd of Elizabeth, cap. xiii. anno 1559—60.

"Had the great enemy of truth been the concocter and passer of these parliamentary and royal enactments, no surer method could have been devised to arrest at once the progress of the Reformation in a country whose prejudices, feelings, and best interests, were thus alike in-

sulted. The interfering with non-essential customs, which long habit had made a second nature, would of itself have unsheathed the sword of resistance in the hands of a half-civilized and enthusiastic people. But as if this were not enough, every avenue of light and knowledge, under the withering statute-book of England, was at once closed up by their being deprived of instruction in their native language, and either the hateful English, or the equally unintelligible Latin, being substituted in its place."—pp. 123—125.

Subsequently the history shows that the rapacity of bishops and influential laymen united to deprive the working clergy of their livings, and enhance the mischief.

"In Wentworth's State Letters, we find the following statement in a letter to Laud, vol. i. p. 187. He says, 'the reducing this kingdom to a conformity in religion with the church of England, is no doubt deeply set in his majesty's heart, as well in perfect zeal to God's service, as out of other weighty reasons of state and government, but to attempt it, before the decays of the material churches be repaired, and an able clergy be provided, were as a man going to warfare without munition or arms. The best entrance to the cure will be clearly to discover the state of the patient, which I find many ways distempered. *An unlearned clergy*, which have not so much as the outward form of churchmen; *the churches unbuilt*, the parsonage and vicarage houses utterly ruined; the people untaught, through the non-residency of the clergy, occasioned by the unlimited shameful number of spiritual promotions with cure of souls; the rites and ceremonies of the church run over without all decency of habit, order, or gravity; the possessions of the church, to a great proportion, in lay hands; the bishops aliening their very principal houses and demesnes to their children and to strangers; the schools either ill provided, ill governed, or what is worse, *applied underhand to the maintenance of popish schoolmasters*,' &c. 'Here are divers of the clergy, whose wives and children are recusants, and there the church goes most lamentably to wreck, and hath suffered extremely under the wicked alienations of this sort of pastors.'—pp. 135—137.

"Wentworth again writes to Laud, vol. i. p. 299. 'Just at this present, I am informed that my Lord Clanrickard hath engrossed as many parsonages and vicarages, as he hath mortgaged for 4,000*l.* fine and 80*l.* rent; but in faith have at him and all the rest of the ravens. I spare no man among them, let no man spare me.'—pp. 137.

"I have sent for the archbishop of Cashel; but his Grace returns, he is ill of the sciatica, and not able to travel; *likes not, I believe, to come to a reckoning*, but I have writ his answer. In good faith, my Lord, his Grace hath beguiled me, and keeps his sixteen vicarages still, but I will roundly prepare for him a purge so soon as I see him."—p. 139.

In Dr. Murray's judgment, the poverty of the Irish Protestant church has been

a principal cause of the failure of the Reformation : we should say that failure is rather to be traced to her endowments. Ireland has been twice, according to the showing of the Dean of Ardagh, in possession of evangelical truth ; and twice, according to his own facts, the clergy, sustained by the English government, and fed by church property, have subjected it to popery. In the reign of Henry II. this was done by design ; in the reigns of Elizabeth and James it was done by alienating the people, and driving them into the arms of those who addressed them in accents of kindness. The controversy between the rival churches in Ireland would now lose much of its ferocity, and would be carried on with much more openness to conviction, were there no "broad acres" for which to contend ; the first Secretary of the Baptist Irish Society was right when he said, that so long as there were five barley loaves and two small fishes, so long would the two churches fight for them. The only course that can pacify Ireland is to consign the ecclesiastical property to civil purposes. Religious endowments may be occasionally useful ; but usefulness is an exception, abuse is the rule. Whether it be in Ireland or in England, in the hands of shrewd statesmen or of the deacons of a village church, an endowment is a prize for cupidity in the guise of holiness, a bait to catch designing and avaricious men, a prey of which the most unscrupulous adventurer generally obtains the lion's share.

The work entitled "Pastoral Annals," contains ostensibly the reminiscences of an Irish clergyman ; and we see no reason to doubt that it is what it professes to be. It is full of pleasant reading, and exhibits good sense, piety, and liberality of political sentiment. At the time when he began his ministry, he tells us, "Lord Liverpool, a conscientious maintainer of the Protestant faith, was at the head of affairs. Peel, young, ardent, and highly gifted, partaking of the opinions of the premier, guided the policy of Ireland. The treasury at their command poured forth its golden flood in aid of building churches and parsonage houses. Fifty thousand pounds per annum watered the fields of the Establishment with periodical overflow, and was complained of as a niggard and narrow allowance." It was at this time that the incidents occurred which he

has now presented to the public, but which he was accustomed to record as they took place. Some of them are pathetic, some amusing, but all, in some degree instructive. They illustrate and confirm some of our own views of the condition and prospects of his country ; and, though it may perhaps surprise the author, we shall make this work an occasion for mentioning some reasons why the Protestant established church *cannot* evangelize Ireland. Give it much support or little, let its ministers be individually as evangelical, as devout, and as zealous as they may, it is not possible, in our judgment, that the Established Church should dispel the darkness of Romanism ; some other agency must be employed to disseminate the gospel in Ireland, and "Pastoral Annals" will assist us in enforcing this conviction.

1. The connexion of the church with the state powerfully counteracts the efforts of pious clergymen. In addition to the evils which result from that connexion in Britain, there are influences arising from it which operate exclusively on the aborigines of the sister island. The long-continued hostility of the English government to the language, habits, and predilections of the native Irish, has produced a feeling which renders it impossible that a message should be welcomed which comes from its agents, and which professes to be an exhibition of the religious principles of their oppressors. The Protestant clergy are necessarily regarded as persons in direct connexion with the Protestant government, that is to say, with the government by which they and their fathers have for many centuries been impoverished and enslaved, and whose yoke they have been taught to esteem it patriotism to endeavour to shake off. All the Protestant clergy are not indeed justices of the peace ; but they all belong to the class among whom it has been customary to distribute commissions with a liberal hand. The reader would be greatly entertained if we could afford to transcribe the An-nalist's account of his adventures one dark night, when, having received information of a private still which was producing illicit whisky on a neighbouring heath, he issued forth in secrecy "well muffled and accompanied by a dog of king Charles's breed, who appeared to take a deep interest in his extra professional pursuits, particularly when the scene lay among mountains or

where game abounded." It would be interesting to trace him from cottage to cottage, summoning recruits to join him in the enterprise, and especially to contemplate him at Andrew Beattie's doorway, into which his right arm had been unfortunately thrust, when the pressure of the inmates against the door prevented his either proceeding further or withdrawing that valued appendage to his body, and his ears were regaled with the sound of "Bring the hatchet, Sally; bring the hatchet." Now though, in due season, the pressure without produced such salutary effects that "the door, Sally, Jane, the rector of the parish, and a heap of stout countrymen—some above, some beneath, some between—cumbered the earthen floor of Andrew Beattie's cabin;" and though, when, in obedience to his first emotion, he groped for his right arm it was still firmly attached to its proper shoulder; and though he routed the distillers and despoiled them of two sacks of malt and a cask of fresh whisky, yet we cannot believe that either the conflict or the victory would tend to enforce his religious instructions among the poor inhabitants of the district, or prepossess them in favour of that Protestantism of which the adventurous magistrate was the representative. We do not inquire what disposition they would have to listen to his evangelical discourses on the ensuing Sunday, but how they would regard the arguments and invitations of his curates, or of the less exalted clergy of the same faith and order? He gives subsequently a picturesque description too of "tithe-setting," when he entered upon another parish, the announcement of which brought him into immediate and direct hostile collision with eighteen hundred persons, the land occupants amounting to that number, when, he tells us, "on every brow sat enmity to me and my claims." He commends the recent alteration of the law, transferring the payment from the occupant of the land to the proprietor, so that "with the landlords of Ireland it now rests whether the truths which lay bound for many ages, till disinterred at the period of the Reformation, shall still flourish in vital efficacy in this country, or return to their silent sepulchres;" but the former system cannot be forgotten; its effects will not speedily pass away; and the cultivators of the land are sufficiently shrewd to perceive, that if they are not now

compelled to pay directly to the clergy of the Sassenach faith, they do so indirectly through their landlords.

2. The palpable imitation of Romanism perceptible in the Established Church must impress unfavourably the Irish Catholic. It was a mistaken policy that led the reformers to construct a hierarchy, promulgate doctrines, and establish a liturgy bearing so close a resemblance to those of Rome. They made the points of difference between Protestantism and Popery less tangible than they might have been, and rendered a homage to the prevalent system which placed them in a subordinate attitude. Their church is seen to be an humble imitation; and just as much as a scriptural Christian will regard it as improved, just so much will a man of popish tendencies regard it as deteriorated. The clergy do not make pretensions quite so lofty as the Romish priests, but they are found to claim an authority which none but the loftiest pretensions can justify. The ritual is not quite so magnificent as that of the Romish church, but the attempt to appropriate some of the splendour of the ancient worship is discernible. The Romanist looks at the Protestant church, and finds something not totally dissimilar, as were the churches of the primitive age, but an image of that which he has been accustomed to revere; and he observes that in many things there is only the image: the animating spirit is wanting. There is in his estimation a tame, dull, lifeless attempt at that of which Protestantism can exhibit only the shadow, while Romanism possesses the substance. An illustration of this may be found in the case of that apparently dying convert from Popery of whom the Annalist tells us, that when his wife reproached him with his apostasy, "he deputed the duty of reply to the mute eloquence of an oak stick." The chapter in which the story occurs is entitled *The Confessional*; the clergyman heard this man's detail of past crimes, and on his request to be absolved read the prescribed form of absolution for the sick from the prayer-book, "with which he expressed himself perfectly relieved." The man got well, but subsequently he relapsed into Popery; the kind of Protestantism to which he had been introduced being too similar to his old religion to be worth the persecution from his connexions which it entailed upon him.

3. The dissonance between the New Testament and the system of the Protestant established church, is of itself sufficient to prevent its superseding Popery. In the eyes of a Roman Catholic it has no consistency; professing to renounce the authority of the pope and of the church, and yet boasting of its apostolic succession and ecclesiastical powers. In his view it has no foundation to rest upon, professing to be derived from the New Testament, and yet enjoining many things to which nothing in the New Testament bears any affinity. It cannot maintain its own ordinances on its own principles, or defend itself for one hour without weapons borrowed either from its dissenting or its Romish opponents. A Romish disputant never encounters a churchman either with the pen or on the platform without asking him on what authority he baptizes infants? The argument of Dr. Wiseman has never been confuted, that infant baptism and the doctrine of purgatory rest on the same basis, and have the same species of evidence to support them. "If," said Mr. Maguire at Dublin, "If the scriptures be the sole rule of faith as you say they are, how will you prove from them the lawfulness of infant baptism; or give me your authority for aspersion instead of immersion?"

Ireland is that country, then, in which above all others it is necessary that they who fight the battles of the Lord should not encumber themselves with armour which they have not proved, but going forth in his strength be content to use the sling and the stone. Mighty through God will the weapons of our warfare be when wielded with faith and prayer, provided there be nothing in the manner in which they are used or the habits of the warriors to destroy their efficacy. Many expedients have been devised for the relief of Ireland, but we believe that for at least many centuries that which Jesus Christ has designed to render effectual has never been tried on an extensive scale—the preaching of the cross, which is to them that perish foolishness, but which will eclipse and bring to nought the wisdom of the wise and the understanding of the prudent. Evangelists should be sent through the length and breadth of the land; natives of the isle if such can be found, but at all events men of energy and spiritual wisdom, who will fearlessly proclaim the word of life and establish gospel churches. Open-

air preaching would, we believe, in many districts be attended by multitudes who would not dare to enter a building appropriated to Protestant worship. The few enlightened residents who hold correct views of Christ's ordinances should awaken to a sense of their responsibility, remembering that private Christians can act in cases in which professed ministers would be repulsed, and seeking to win their neighbours by kindness and the manifestation of the truth. The New Testament should be made the sole textbook, the sole standard, and everything which it contains should be exhibited without reserve in its own lovely simplicity. We regret to learn that the Baptist Irish Society is greatly in need of funds; we believe that its operations are increasingly unexceptionable and important, and hope that its treasury will be speedily replenished; for there is no object more essential to our welfare as Britons than the regeneration of Ireland, and no work to which Baptists as such are more emphatically summoned by the providence of God.

The Christian System vindicated against the most specious Sophisms of Modern Infidelity. In Three Parts. By the Rev. DANIEL MOORE, B.A., of St. Catharine's Hall, Cambridge, and Assistant Curate of St. Bride's. London: Tyas. 12mo. pp. 341.

THIS work we are told "originally appeared in the form of three Essays, to which the Hulsean and Norrisian Prizes were adjudged by the University of Cambridge," and which have been revised, and committed to the press, at the request of the publisher. Men are wont to publish "by request," but not always of publishers or buyers; and though there are many prize essays now-a-days, yet they are rarely such by the adjudication of a university. Our author, therefore, thus introduced, has everything to hope, and but little to fear.

The first part contains a defence of Christianity, from the objections which infidelity alleges against the social insignificance of the agents employed in its diffusion, and rebuts the charges brought against the truth, from the sufferings, the heresies, the crimes, and partial successes of those who profess to be its friends. It shows that that agency not only corresponds to that by which often the greatest effects are produced in the

world, but is, at least, calculated to secure for God all the honour of success; and that, if the calamities, the crimes, and the failures of the church had been greater than they are, it would no more follow that the gospel is false, or worthless, than the prevalence of ignorance and vice—the almost universal abuse, in which men indulge, of the gifts of reason and providence—would prove that virtue and knowledge are contemptible things, or that the highest point of human ambition ought to be the attainment of some blank inheritance of idiocy and starvation. The character of the argument is strictly analogical, a method of reasoning, not only recommended by Quintilian, and frequently adopted by the ancients, but employed with equal originality, beauty, and force by Butler in his “Analogy,” and with yet greater vigour and condensation in his “Sermons.” Since his day, this mode of argument has been so often and variously used, that authors are scarcely conscious of the character and might of the instrument in their hands. Apart from the decisions of revelation, this is sometimes the only mode of proof of which a doctrine is susceptible; for there are no data on which elaborate logical inductions can repose; and if it does not demonstrate the doctrine to be true, it accomplishes about the same thing by showing that it cannot be proved to be false. Nor is its obviousness the least part of its merit, at least, while human nature is what it is; for many can see and feel the force of a direct comparison, even of abstract principles, who are speedily bewildered, and entirely lost in the mazes of continuous ratiocination. A much greater number of persons can understand and enjoy “Butler’s Analogy,” than would even attempt to plod their weary and misty way through “Edwards on the Will;” and many who have read both, can give a much more intelligible account of the former than of the latter. In lengthened processes of induction, the earlier portions of the argument vanish in darkness, or fade away into indistinctness and confusion; and though the mind is led on by conviction through the successive sequences of reasoning, it ultimately fails in comprehending the whole, and if convinced cannot tell why. But in analogy, the starting-point is always so near, as to require no great penetration to perceive it. The brevity of the process, moreover, gives

additional security to the result; for if it does not stretch so far, it therefore covers fewer fallacies. Logic only asks for a meridian, and it will map out the whole globe of intellectual research; but then you are not sure that some distant promontory is not marked two or three degrees nearer or further off than it ought to be. Analogy can only trace the parallel lines of truth, but by keeping close to the one, it may with almost infallible certainty, discover the other. The defect of its application, in the work before us, is, that the author has accumulated the illustrations of what is known, and admitted to be true, but neglected too much, to trace its correspondence and relation to what is doubted or denied.

The second part, which is also, in our opinion, the best, contains a defence of Christianity from “objections against the mysteriousness of its doctrines.” A short extract will at once furnish a specimen of the author’s style, and show the drift of his argument.

“To ascertain whether such dishonour could be charged on mystery, we proceeded to examine the only sources whence our knowledge of the perfections of the Godhead came; considering, that if we found mystery in these, it might find entrance into his word also; as it was not to be supposed that what was compatible with the divine nature in one thing, should be incompatible with it in another. And what was the result? Did we find all unencumbered with obscurity? No. We contemplated his eternal duration, and our intellect was prostrate; we considered the attributes which reason told us were necessary for a moral governor, and there was not one which our minds could completely grasp. Next, we considered the works of his hand, the order of his providence, his every-day dealings with the sons of men, and still we were no nearer to the comprehension of our Maker. Turn where we would, there was the same mysterious blending of clouds and light, and the same illustration of the limitation of our minds. If, therefore, we were wrong in concluding that mystery was compatible with the divine perfections, we were misled, and necessarily misled too, by the guides which God had sent us,—

“The light which led astray was light from heaven.”

“Our next object was to show, that, as God could impart, so man could receive a mystery; that there were latent assumptions as the basis of all our knowledge; and that, if we set up comprehension as the gauge of faith, we should subvert the foundations of human certainty, and paralyze all the faculties of man. And although some should think we have spoken too meanly of man’s attainments, and have told him he understands not some things of which he assumes to have a perfect knowledge, yet unless they prove that our mistake extends to every instance, our argument may still be maintained.

For it is evident, that so far as the pride of mental supremacy is concerned, a man may as well believe a thousand mysteries as one. To be guilty of intellectual submission in one instance, is, as St. James argues in another case, to be "guilty of all." It involves the same confession of his weakness, the same bowing before the majesty of undiscovered truth, the same tacit acknowledgment of fealty to a wisdom infinitely greater than his own. Having seen that mystery was compatible with everything else, and therefore might be compatible with religion, we proceeded to consider, in answer to certain prevalent objections, the relation in which human mystery stood to human reason. And having shown that it was alternately confounded with the unintelligible and the contradictory, we endeavoured to fix, first, the logical conditions that must be fulfilled to constitute a mystery, and then the extent of the jurisdiction of reason as arbiter of its truth. We did no dishonour to this candle of the Lord shining within, though we supposed that it burned with a feeble flame than the Sun of Righteousness, and that of itself it would be no better guide than a 'twinkling winter lamp,' to guide us to immortality. Still we gave to human reason a noble office. It was to be a door-keeper at the house of God, to keep out everything, whether mystery or falsehood, which would affront the majesty of heaven, and to satisfy each coming worshipper that the offering of himself as a living sacrifice to God, was no more than his reasonable service."

If there be any deficiency in this argument, it results from employing it against the exploded speculations of the few, rather than the existing infidelity of the mass; and this again, from following the merely philological, or philosophical definition of terms. We are told that mystery means something "beyond human comprehension;" or "above the reach of human intelligence;" and hence it is assumed, that men mean nothing more when they object to the mysteries of religion. Perhaps, indeed, if they intended to speak with philosophical precision, they *ought* to mean nothing more; but as it is in fact, the above definitions scarcely touch the difficulty intimated by the popular use of the term, and the argument founded upon them must be inadequate or inapplicable. They affirm nothing more than ignorance, or want of mental power, neither of which an objector would urge as the confutation of truth; unless he is prepared to affirm, "everything I cannot understand is false." By this rule, a subject is mysterious, not in itself, but in relation to our knowledge, or capacity of mind; and Newton's Principia, though full of the clearest mathematical inductions; must be voted a mystery of the

most perplexing class by all those who have no mathematical skill. When, however, the word is used objectingly or complainingly, in reference to moral and religious truth, it generally denotes, what is apparently contradictory to our opinions, or repugnant to our feelings. Something very different is meant by the word "mystery," when applied to the nature of light and the processes of vegetation, from what is meant when it is applied to the introduction of moral evil or eternal punishment. A young man dies full of promise, and already distinguished by his talents and piety; but the word "mystery" indicates very different feelings and notions when used by the surgeon vainly examining the body to find the causes of death, and when used by the relations and friends, who only think of its bearings and results. When urged against religion, it implies rather that men know too much to admit its pretensions, than that they know too little to understand them; that it is so encumbered with difficulties in reason and feeling, that men have no heart for anything but its rejection. To those who thus urge it, it would be easy to show, that he, in common life, who only admits what is unencumbered, and what he approves, is not likely to become very eminent in virtue, or profound in moral wisdom; and that, unless he is prepared to become the advocate of vice and folly, he cannot consistently reject the claims of religion and piety.

It may, indeed, be doubted, whether in strictness of speech, there be in Christianity any mystery at all. Many doctrines have indeed been so designated, but they and their designation savour much more of scholastic refinement than Christian simplicity. It would be difficult to prove that men are required to believe what they cannot comprehend. They may not be able to understand the reasons, causes, relations, and results of many principles declared; but neither are they required to believe them; and, though some imagine they do, yet a little reflection will convince them they do not. One man says, "I believe that, in Jesus Christ, the divine and human natures were united; but how they were united, I cannot comprehend." In this case, it is obvious, that only what he understands he believes. That "God was manifest in the flesh," is a statement in its terms perfectly intelligible, and so we are required to accredit it: *how* he was

manifested is not revealed, and cannot be an article of faith. The term "mystery," as used in the New Testament, is supposed to have allusion to the incommunicable secrets of a sort of religious freemasonry established at Eleusis, and called the Eleusinian mysteries. Be that as it may, the word, so far from denoting what is incomprehensible, is but rarely used at all, except concerning what is said to be "spoken," "revealed," or known. The great "mystery of godliness" is no sooner named, than all the particulars of which it is composed are distinctly announced. It means, that previously to the appearing of Christ, these facts and principles had not been known, and could not be then, except by the word and Spirit of God; and if in any other sense we affirm there are mysteries in the gospel, we are in danger of encumbering ourselves, and disgracing our religion with the mystical jargon of the schools, or the most sublimated delusions of ancient paganism.

But, perhaps, it may be thought that these remarks are too mysterious; we shall proceed, therefore, to observe, that the third part of the "Vindication" is designed to evince the divine origin of scripture, from its adaptation to the circumstances of mankind, as intellectual, as suffering, as sinful, as immortal beings. It is here the author brings his readers into contact more fully with the doctrines and influences of evangelical truth, and unfolds those principles, which affect not the speculative worshipper in the outer court, but the truly regenerate, who pay their homage, and find their enjoyments in the inner sanctuary. The style of the whole is clear and compact; the thoughts logical rather than declamatory; the sentiments thoroughly evangelical; and the feeling obviously devout. It indicates more research than originality; and a mind rather stored with the productions of other men, than prolific of its own. If there is not much that is profound, there is still less that is obscure; and if there is nothing to fill you with rapture, there is nothing to awaken disgust.

There are one or two minor sentiments which discover the author's ecclesiastical predilections. Having adverted to the errors that so early invaded and corrupted the church, he says: "It may be that it will kindle in us a feeling of gratitude for those much abused formularies of our national faith, compiled for the protection of the church." Perhaps there

are not many who know that such was their design, or who do not know that such has not been their result; it must not, therefore, excite surprise or displeasure, if the flame of gratitude is not so intense and universal as Mr. Moore might expect and desire. Having described the preservation and triumphs of Christianity in early times, he adds: "In treating of the mode, however, in which these results were brought about, there is a distinction which it may be well to press, not only upon the foes of our common Christianity, but also upon those who, dating from the time of its alliance with the civil power all the calamities of the church, dissent from that pure and reformed part of it established in this kingdom. The distinction we refer to is that between Christianity as a matter of individual conviction, and the Christian church as a settled ecclesiastical polity. It is the latter, with all its appliances of human authority, which we find was the great instrument of European civilization; so that . . . 'humanly speaking, it was the Christian church which saved Christianity.'" How an infidel is to be convinced of the divinity of our religion by being shown that it must have perished long ago if monarchs had not saved it, we confess ourselves perfectly at a loss to conceive; and while Dissenters continue to believe that it depends for its preservation and triumphs upon God alone, they can be content to forego the security and honour, which are connected with the worship of the golden calf, and will leave those who have set it up to say, "These be thy gods, O Israel." It is lamentable that good men should confound the peculiarities of a sect with the decisions of truth; and that they who undertake to defend our "common Christianity," should expose it to suspicion and apparent defeat by identifying its character with that of an establishment. The sophisms of Paley in his "Political Philosophy," are as well forgotten when we read his "Evidences;" and, had the one been interwoven with the other, both had been vitiated and practically overthrown. If Mark Anthony had left Cleopatra at home, perhaps, he had not lost the empire; certainly, clergymen would contend as successfully for the faith, if they would forget, whilst so doing, the ecclesiastical lady they have espoused. That there are some good things in the Liturgy, and more good men who repeat

it, we are neither able nor willing to deny; but that, therefore, a religious establishment is lawful and necessary, we cannot conclude. There are flowers on the briar, and oases in the desert; but yet we do not often hear either referred to as the symbol of comfort and abundance.

A Critical Examination of the rendering of the word ΒΑΠΤΙΖΩ in the ancient and many of the modern Versions of the New Testament, with especial reference to Dr. Henderson's Animadversions on Mr. Greenfield's statements on the subject. By F. W. GOTCH, A.B., Trinity College, Dublin. London: 8vo. pp. 52. Price 2s.

THE object of this pamphlet is sufficiently indicated by the title, and to the single question—how the Greek word βαπτίζω, is rendered in the ancient and many of the modern versions of the New Testament, the author confines himself. His investigation is brief, but thorough and satisfactory, exhibiting a degree of candour, independence, and freedom from party-bias, which some who make much greater pretensions would do well to imitate. With that deference which is due to such of his readers as are competent to judge for themselves, Mr. Gotch never interposes his mere ipse dixit, but sustains his statements by proofs and authorities equally clear and convincing. The results of his investigation are,

“1. With regard to the ancient versions, in all of them, with three exceptions (viz. the Latin from the third century, and the Sahidic and Basmuric,) the word βαπτίζω is translated by words purely native; and the three excepted versions adopt the Greek word, not by way of transference, but in consequence of the term having become current in the languages. Of native words employed, the Syriac, Arabic, Ethiopic, Coptic, Armenian, Gothic, and earliest Latin, all signify to *immerse*; the Anglo-Saxon, both to *immerse* and to *cleanse*; the Persic to *wash*; and the Slavonic to *cross*. The meaning of the word adopted from the Greek, in

Sahidic, Basmuric, and Latin, being also to *immerse*.”

“2. With regard to the modern versions examined, the Eastern generally adhere to the ancient Eastern versions, and translate by words signifying to *immerse*. Most of the Gothic dialects, viz. the German, Swedish, Dutch, Danish, &c., employ altered forms of the Gothic word signifying to *dip*. The Icelandic uses a word meaning *cleanse*. The Slavic dialects follow the ancient Slavonic; and the languages formed from the Latin, including the English, adopt the word baptizo; though, with respect to the English, the words *wash* and *christen* were formerly used as well as baptize.”—p. 49.

We are strongly tempted to give an instance or two of the quiet but successful manner in which our author disposes of some of Dr. Henderson's speculations. For the present, however, the following must suffice.

“Dr. Henderson, with singular infelicity, refers, in a note, to this fact: ‘when our Lord,’ he says, ‘gave the commission to his disciples to baptize all nations, there is every reason to believe that he employed the identical word found in the Peshito Syriac version;’ the meaning of which he affirms to be, ‘to stand up, stand erect.’ Yet this word is translated (for it must be deemed translation, if the Syriac be the original term) into Greek by βαπτίζω. Does the Greek term, then, ever mean ‘to stand up’ or ‘stand erect?’ or, were the writers of the New Testament so little acquainted with Greek as uniformly to substitute βαπτίζω for a word with this signification? Unless Dr. Henderson is willing to acknowledge a mistranslation, in this instance, on the part of inspired men, he must acknowledge that the meaning he has given to the word is not its true one. It is not that which they gave it.”—p. 5.

We have been exceedingly gratified with this pamphlet, and shall be rather curious to see what sort of reply it will receive from Dr. Henderson. In the mean time we especially commend it to the notice of those gentlemen of the Committee of the British and Foreign Bible Society, who seem now disposed to undervalue the literary acquirements of their late valuable agent, the lamented Mr. Greenfield.

BRIEF NOTICES.

The Illustrated Commentary on the Old and New Testaments, chiefly explanatory of the Manners and Customs mentioned in the Sacred Scriptures; and also of the History, Geogra-

phy, Natural History, and Antiquities; being a Republication of the Notes of the Pictorial Bible, of a size which will range with the authorized editions of the Sacred Text; with

many hundred Wood-cuts, from the best and most authentic sources. Vol. V. London: Imp. 12mo. pp. 360. Price 7s. 6d.

THE concluding volume being now published, we gladly seize the opportunity to reiterate our commendation of this valuable work. The landscapes, with the representations of oriental costume, ancient arts, and objects in natural history, would alone constitute an instructive exposition; but the pictorial illustrations are elucidated admirably by the annotations of the learned and judicious editor. Denominational peculiarities are rigorously excluded, and doctrinal instruction must be sought elsewhere; but the work is a treasury of historical, geographical, and antiquarian knowledge, and, more than any other with which we are acquainted, enables the reader to realize the position and views of the contemporaries of inspired men, and partake of their impressions respecting passing events, and the discourses addressed to them. The system of interpretation is liberal, yet free from neological tendencies; and a conviction of the truth and importance of Christianity will be promoted among its readers. We know of no work that is more deserving of a place in every family library.

The Parables of Jesus Explained and Illustrated. By FREDERICK GUSTAV LISCO, Minister of St. Gertraud Church, Berlin. Translated from the German, by the Rev. P. FAIRBAIN, Minister of Salton. Edinburgh: Clark. pp. 406.

BEAUTIFUL and instructive as are the parables recorded by the four evangelists, there is perhaps no portion of the New Testament in the interpretation of which the aid of a judicious adviser is more necessary. They are peculiarly liable to be misapplied by men, however learned and ingenious, who have incorrect views of the kingdom of Christ, and by those who fix their attention principally upon their details, instead of regarding each parable as a connected whole, intended to illustrate some important truth, or obligation, or principle in the divine government, to which the different parts are subordinate. The volume before us, the twenty-ninth of the Biblical Cabinet, is one which we can cordially recommend, as being, in accordance with its profession, "a work not so much designed for private individuals as for ministers of the gospel, that they might have a suitable help to aid them in discoursing on the parables." The author has availed himself of the writings both of deceased and contemporary commentators: Calvin and Luther are among those to whom he evinces the greatest attachment. Judicious notes which the translator has occasionally subjoined add materially to the value of the publication.

The Rise and Progress of Dissent in Bristol; chiefly in relation to the Broadmead Church: with brief accounts of the Church meeting in King Street, and of the community of Friends. Including Notices of the early history of Castle Green, Bridge Street, and Lewin's Mead. By J. G. FULLER. London: 12mo. pp. 279.

THE church now assembling in Broadmead, Bristol, was formed two hundred years ago;

and some of the other dissenting communities in that city are very ancient. Materials for a general history of these congregations were collected long since, and in part prepared for publication by Mr. Isaac James, who was thirty years classical tutor of the Baptist academy there; but that gentleman did not receive sufficient encouragement to induce him to commit his papers to the press. His manuscripts have, however, furnished the compiler of this volume with much interesting matter, which he has blended with information obtained through other channels. The present work will perhaps be excepted against as occasionally deficient in dignity, and diverging to topics on which it was not necessary to expatiate, but it is a valuable contribution to ecclesiastical history. It affords an affecting exhibition of firmness in adherence to principle on the one hand, and on the other of relentless oppression and wanton cruelty. It should be known, that while Protestant writers are eloquent in their denunciation of the persecuting spirit of Popery, the church to which many of them belong has proved herself to be quite as intolerant as the church of Rome. Our popular historians are not inclined to tell us, as they ought, that the number of persons who have suffered for conscience sake under the daughter, far exceeds the number of those who have been in this country victims of the tyranny of the mother. Our dissenting martyrology is comparatively unknown: we are glad that a portion of it is rescued from oblivion in this performance.

Religion and Education in America: with Notices of the State and Prospects of American Unitarianism, Popery, and African Colonization. By JOHN DUNMORE LANG, D.D., Senior Minister of the Presbyterian Church in New South Wales, Principal of the Australian College, and Honorary Vice-President of the African Institute of France. London: Royal 18mo. pp. 474. Price 7s. cloth.

EDUCATED as a minister of the established church of Scotland, and partaker of its emoluments while exercising the functions of his office in Australia, Dr. Lang had become dissatisfied with the universal establishment of religion prevailing in those colonies with which he was acquainted, and was anxious to see the working of the voluntary system. He availed himself therefore of the opportunity afforded by a visit to the United States, the principal object of which was the excitement of the American Presbyterian church to missionary effort in Australasia, to examine the operation of that mode of supporting religion which rejects the aid of legislatures. The portion of the United States which he visited and partly traversed, was "Massachusetts, Connecticut, and Rhode Island, in New England; New York, New Jersey, and Pennsylvania, commonly called the Middle States; and the slaveholding states of Delaware, Maryland, Virginia, North Carolina, and South Carolina." The result of his investigation is reported in the volume before us, in which he shows that as it respects church accommodation, ministerial character and efficiency, general respect to religion, and the promulgation of evangelical truth, the voluntary system is far more effective than the

system of church and state alliance. In reference to some topics incidentally introduced we differ from the author; but the amount of information he has brought together is exceedingly valuable, and its bearing upon the great controversy of our times is very important. It is a collection of facts showing that the arrangements to which Jesus Christ entrusted the maintenance of his cause, ineffective as they have been thought to be by worldly politicians, are in truth better adapted to the purpose than the specious enactments of human wisdom, by which they have been superseded.

The Work of the Holy Spirit in Conversion; considered in its Relation to the Condition of Man and the Ways of God; with Practical Addresses to a Sinner on the principles maintained. By JOHN HOWARD HINTON, M.A. Third Edition, revised. London: 12mo. pp. 324. Price 6s.

MISCONCEPTIONS of the author's meaning arose at the first appearance of this work, which in the present edition he has endeavoured to obviate. Adverting to the partial agreement of some with him who hold collateral sentiments which he deems erroneous, he says, "To quote an example of what I mean, one esteemed brother holds, as I do, that all men can come to Christ; but then he holds also, as I do not, that some will come to Christ more than the Father draws to him. Another agrees with me in the former opinion; but he believes that the origination of the Christ-ward progress will be of man and not of God. A third is equally concurrent with me in the main principle; but he is surprised how I can maintain in harmony the doctrine of election. I am happy to find sensible, reflecting Christians agree with me in any point; but I should be more happy if they would agree with me in all. I must profess, at all events, that in the collateral points I have mentioned, I do not agree with them. It will be seen by a careful reader that I do not. I thank God that he has enabled me to hold in reverence and love the doctrines of sovereign and distinguishing grace; and my rejoicing is, that, in man's ability for his duty, I have advocated a sentiment from which they derive both their consistency and their glory." Though Mr. Hinton's language is bold and occasionally startling, his sentiments do not appear to differ materially from those of the most celebrated theologians of the seventeenth century. No one can maintain more decidedly than he, that "conversion to God never has taken place, and never will take place," without the operation of the Holy Spirit; that "the blessed Spirit, when he enters into the heart of a sinner to turn him to God, performs this work of love unsought;" and that "the gift of the Holy Spirit secures the attainment of the great and unspeakable blessings exhibited in the gospel."

Individual Effort, and the Active Christian. By JOHN HOWARD HINTON, M.A. A new edition, in one volume. London: 12mo. pp. 582. Price 7s.

MR. HINTON never appears to so much advantage as when enforcing practical godliness. Notwithstanding the great simplicity of his diction, when he discusses controverted topics

he is often misunderstood, sometimes through the extreme brevity of his style, and sometimes through a proneness to refined distinctions and paradox. But when he addresses the conscience either of an unconverted sinner or of a drowsy Christian, it is with so much directness and point, with such an uncompromising assertion of God's authority and man's responsibility, as commend him at once to the respect and esteem of his fellow-labourers. The volume before us is of this kind, and is adapted to extensive usefulness. It comprises two works which he first published about ten years ago, but the subjects of which are closely connected, one entitled "Individual Effort for the Conversion of Sinners enforced, in a Series of Lectures, adapted to promote a revival of religion;" the other, "The Active Christian." The former was intended to excite to individual effort on behalf of the irreligious, the latter to direct it by practical suggestions and specific counsels. It will be a joyful era when the principles inculcated in this volume are everywhere received, and the conduct it recommends universally practised.

The Scriptural Duty of Churches in relation to Slaveholders professing Christianity; by the Rev. F. A. Cox, D.D., LL.D., Author of the "Life of Melancthon," a Prize Essay, entitled "Our Young Men," &c. &c. London: 1841. 8vo. pp. 24. Price Threepence.

THIS tract was written and committed to the press at the request of the London Association of Baptist Churches. Its object is to show that the system of slavery, as now maintained, is incompatible with the principles and precepts of Christianity, and is therefore a sin, and a sin of the first magnitude; that neither the Jewish law, the case of Onesimus, nor the precepts of Paul, can afford any pretext in favour of the modern slave-holder; that the primitive churches were formed on the principle of mutual love and separation from a sinful world; that the apostles evinced an extreme solicitude to maintain, by a holy severity of discipline, the purity of the church; and that they furnished, in their directions for the exercise of that discipline, ample illustrations of the manner in which such a sin as that of enslaving, or holding our fellow-creatures in slavery, requires to be treated; directing that, sins of far less enormity, both in principle and practice, should totally disqualify for membership in the Christian community.

A Letter to the Right Honourable Sir John Cam Hobhouse, Bart., M.P., President of the Board of Control for the Affairs of India: occasioned by his Speech in the House of Commons, of July 27, 1840, on the Question of the Connexion of the East India Company with the Idolatry of that country. London: Hatchard and Son, 8vo. pp. 37.

THIS is a manly, temperate appeal to the Imperial Government, on a subject which ought to have received more attention from the Christian public at large than has yet been paid to it—the disgraceful connexion of the East India Government with the idolatry of that country. It is written by a gentleman who possesses an accurate knowledge of all the facts of the case, derived from his own long residence in the Madras

presidency, and an extensive correspondence with European servants of the Company now residing there. The author writes in a tone of just reprobation of the system as even now administered, notwithstanding the express promises made in parliament by Lord Melbourne, and the Right Hon. President of the Board of Control, so long back as the month of July, 1838. He remarks that, from that period, the question has assumed a new aspect, as having been unequivocally condemned by men of all parties at home, but proceeds to show, on the clearest evidence, that in the presidency of Madras more especially, nothing whatever has been done to remove this awful stain from the national character. It is grievous to see how the directions sent from home have been trifled with and evaded; and scarcely possible to avoid the suspicion that the functionaries, to whom these directions were addressed, had good reason to believe that they should receive no rebukes for their guilty negligence. The pamphlet condenses the subject into a short space, and is well worthy the attentive perusal of all who feel concerned for the progress of the gospel in these immensely populous regions, and desirous that this great impediment, the influence and bearing of which few are sufficiently aware of, may be removed out of the way. We trust it will lead to some well-directed efforts, for the abatement of this crying nuisance, in the course of the present session.

Slavery in India. The Present State of East India Slavery, chiefly extracted from the Parliamentary Papers on the subject. Printed March, 1828, Aug. 1832, Aug. 1838. By JAMES PEGGS, late Missionary in Orissa, Author of "India's Cries to British Humanity," a Prize Essay on "The Abolition of Capital Punishment," &c. Third edition, revised and enlarged. London: 8vo. pp. 110. Price 1s. 6d.

THAT slavery exists in British India is unquestionable, though it is exceedingly difficult to ascertain the exact condition of its victims, or their precise number. Mr. Peggs deduces from parliamentary papers an opinion "that the number of slaves may equal and even far exceed that of the West Indies, at the time of their emancipation." For all this, be it remembered, the British nation is responsible, for public opinion and the general will, control the East India Company as substantially, though not so directly, as they control our domestic institutions. The laborious researches of Mr. Peggs will be found very useful to those who wish to obtain just views of the subject, or to draw the attention of British Christians to their duty respecting it.

The Holy War, made by Shaddai upon Diabolus, for the regaining of the Metropolis of the World; or the Losing and Taking again of the Town of Mansoul. By JOHN BUNYAN, Author of "The Pilgrim's Progress." London: royal 16mo. Price 4s.

We have often lamented that this work is not more familiar than it is with the professedly religious portion of the community, and we are therefore very glad to see it among the publications of the Tract Society. It is a treasury of experimental knowledge, not less ingenious or less instructive than "The Pilgrim's Progress,"

and in pathos some passages in it are perhaps unequalled. Adapted to the young and the aged, the unconverted sinner and the established Christian, it deserves all the popularity which costly embellishments can attract. Eighteen woodcuts adorn this edition.

The Scenery and Antiquities of Ireland Illustrated. Uniform with American Scenery, Switzerland, Scotland, Beauties of the Bosphorus, &c. &c. From drawings made expressly for this work by W. HENRY BARTLETT. Engraved by the following eminent artists, R. Wallis, J. Cousens, Willmore, Brandard, Adlard, Richardson, Bentley, &c. The Literary Department by N. P. WILLIS, Esq., Author of "Pencilings by the Way," "American Scenery," "Canadian Scenery," &c. Part I. London: Price 2s.

In the same size and style as "Canadian Scenery," and other works which bear the names of the artists enumerated in the title-page, this publication is to depict to us in a series of monthly numbers the most striking scenes in that picturesque and interesting island of which we have said so much in preceding pages. We hail its appearance as a work of great beauty which will tend to call the attention of our countrymen to this "gem of the sea," which only needs the influences of genuine scriptural Christianity to render it one of the most attractive and pleasant lands within the reach of mortal man.

Canadian Scenery Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From Drawings by W. H. BARTLETT. Engraved in the first style of the art by R. Wallis, J. Cousen, Willmore, Brandard, Bentley, Richardson, &c. The Literary Department by N. P. WILLIS, Esq. Part 10. London: Price 2s.

THE subject of one of the beautiful engravings in this excellent number is *Kingston*, in which many of our readers feel a lively interest, and where we hope that a public building not yet visible, which Mr. John Dyer and his friends are about to erect, will conduce to the spiritual welfare of this increasing and influential town.

RECENT PUBLICATIONS Approved.

Scenes of Death. By JOHN THWAITES, M.D. Second Edition. London: 24mo. pp. 171.

Domestic Life, or Hints for Daily Use. London: (Tract Society) 12mo. pp. 464.

Fox's Book of Martyrs, edited by the Rev. JOHN CUMMING, Jun. Part I. London: Imperial 8vo. pp. 96. Price 2s.

The Works of Josephus. Translated by W. WHISTON, A.M. Part 9. London: Price 2s.

The Bible Monopoly inconsistent with Bible Circulation. A Letter addressed to the Right Hon. Lord Bexley, President of the British and Foreign Bible Society, &c., &c., &c. By ADAM THOMSON, D.D., Coldstream, Secretary to the Scottish Board for Bible Circulation. To which is added an Appendix, containing a Letter from Mr. Andrew Spottiswoode, Queen's Printer, and a Reply by the Author of "Jethro," &c. London: 8vo. pp. 90. Price 1s. 6d.

Family Secrets, or Hints to those who would make Home happy. By Mrs. ELLIS, Author of "The Women of England," Part I. Price 1s. London: 8vo. pp. 32.

INTELLIGENCE.

NEW ZEALAND.

ADVANCES OF POPERY.

It is well known that the Roman Catholics are making great efforts to introduce and establish the abominations of Popery in the islands of the southern hemisphere. New Zealand is one of the countries into which they have entered, and an artful ecclesiastic from France, a Dr. Pompallier, resides on the island as bishop, with several subordinate priests under his direction. Already a number of the natives have been beguiled by the artifices of these men, who do not scruple to employ the prejudices and superstitions of the natives as a foundation on which to build their Popish mummery. Occasionally, too, the missionaries of the Church of England are confronted and perplexed, when reasoning with the natives, by arguments such as, in Europe, have often proved successful in drawing mere professors out of their communion into the papacy. Thus, for instance, one of the agents of the Church Missionary Society writes:—"A paper of manuscript hymns was shown us, consisting of sentences from our catechisms, &c. patched together by one of the (Popish) bishop's agents. 'See,' said Mr. Celenso, 'your bishop has stolen these words out of our book.' 'Aye,' said a shrewd young man, who was the spokesman of the party, 'but he tells us that your fathers stole the whole of the book from his church!' What answer was given to this remark, we are not informed. O that the servants of Christ, engaged in these labours, would learn the absolute necessity of carrying to these poor ignorant heathen, his gospel alone, unadulterated by any of the pernicious admixtures which have so long been permitted to tarnish its lustre, and hinder its spiritual efficiency!

We are the more forcibly impelled to the utterance of this wish by observing that it is mentioned by the New Zealand missionaries as a matter of joy and congratulation, that the natives make progress in reading the Liturgy, and learning and teaching the catechism—that very catechism in which they are taught that, by baptism, they are made 'children of God, members of Christ, and heirs of the kingdom of heaven.' To us, we acknowledge, it occasions the most painful surprise that devout and spiritually-minded men should not merely tolerate, but be active in propagating among those who are just awakening to perceive the folly and wicked-

ness of idolatry, such a fearful delusion as that to which we have just alluded. We make no pretensions to the spirit of prophecy, but we avow our full conviction, that if, either in New Zealand or elsewhere, Protestants thus occupy themselves in laying the foundations, of Popery, they will have to endure the mortification of witnessing the successful efforts of designing and ambitious votaries of Rome, to raise a corresponding superstructure.

NEW CHURCH.

BANBURY, OXFORDSHIRE.

A new Baptist interest has, it appears, been recently formed in Banbury, which, with its suburbs, is stated to contain seven thousand persons. No church of our denomination existed there till the 18th of August, 1840, when one was formed, the Rev. Messrs. Gray, of Northampton, Catton, of Middleton Cheney, and Nunnick, of Bloxham, assisting in the services. Our friends there are about to erect a chapel, which it is estimated will cost, including the purchase of the ground and legal expenses, above seventeen hundred pounds. As they will need the assistance of churches at a distance, we are happy to find that they are acting under the sanction of many respectable ministers, both in their own neighbourhood and in London, who are personally acquainted with their exigencies.

ORDINATIONS.

PWLLHELI, CARNARVONSHIRE.

The Rev. Joel Jones, of Bristol, has accepted the invitation of the Baptist church at Pwllheli. He commenced his labours there Feb. 7, 1841.

EYE, SUFFOLK.

The Rev. Eliel Davis, having accepted an invitation from the Baptist church at Eye, has resigned his pastoral charge at Lambeth. The church and congregation of which he had been pastor, as a token of their esteem and affection, presented him, when about to leave them, with a valuable pair of candlesticks with snuffers and tray, a silver cream jug, and a purse of twenty guineas. He commenced his labours at Eye on Lord's day, Feb. 14.

WEST HADDON, NORTHAMPTONSHIRE.

The Rev. William Cherry, late missionary in the Worcestershire Association, has become the pastor of the church at West Haddon.

HUNMANBY.

Mr. John Pring, recently a member of the church at Thrapston, and formerly of Saint Hill, Devon, has accepted an invitation from the Baptist church at Hunmanby, Yorkshire, to become their pastor.

RECENT DEATHS.

MR. ISAAC BOOTH.

Died, on the 24th of November, at the Triangle, Hackney, Mr. Isaac Booth, the second and only surviving son of the late Rev. Abraham Booth, for many years pastor of the Baptist church in Little Prescott Street, Goodman's Fields. Mr. Booth had arrived at a full age, being in his eightieth year, and died as he had lived, a firm and sincere believer in those doctrines, and observer of those practices which his revered father taught; and the consolations of which never deserted him in the last hour of his need.

Mr. Booth was born on the 8th of May, 1761, at Sutton in Ashfield, Nottinghamshire; and from thence was brought up to London, on the removal of his father, to undertake the pastoral care of the church in Little Prescott Street. In 1788, he was admitted as clerk in the service of the Bank of England, in which he continued until his death, having attained the office of senior cashier of that establishment. He was for many years united in fellowship with the church in Little Prescott Street, and in 1827 was chosen one of its deacons. In him has been removed by death nearly the last of the old race of those holy men of God who were in communion in that temple of his, and who contributed for so many years to uphold the influence and respectability of that portion of the church of Christ.

A life extended to the utmost limits of the period assigned by the Psalmist as the duration of man's time on earth must have witnessed many chequered scenes in the world's history; and those pages in which Mr. Booth entered into life record those great moral convulsions which astounded by their events, and shook the nations of Europe to their centre. Without entering into the stormy vista of political excitement, although throughout his life an ardent and uncompromising advocate of civil and religious liberty, his exertions were devoted to the furtherance of many of those institutions

and efforts designed for the benefit of man, and the promotion of peace and civilization. Where the ardent piety and prayers of his father were conspicuous, his active exertions were directed as an humble agent. Whilst war desolated the world with its barbarities and horrors, and "his brother's blood cried aloud for vengeance from the ground," he was one of a little band of philanthropists who sought to redeem humanity from one of its foul stains, and the results of whose exertions are now beginning to be felt throughout the whole world. He was one of the earliest founders and promoters of the Sierra Leone Company, of whom Thos. Clarkson is almost, if not the sole one who remains, which was the first society formed for the extinction of slavery, and gave rise to the mighty impulse which ended in the abolition of that horrid traffic, and is still tending to the great moral regeneration of Africa. He lived to see the day when slavery was declared at an end, and to witness the progress of still stronger efforts for ameliorating the condition of our sable brethren of that vast continent. When his spirits were enfeebled by his declining strength, an allusion to Africa was sufficient to rouse them to active energy, and amongst those subjects which more particularly caused him to exult in the triumph of his early labours in this vast field of benevolence, was the circumstance of natives returning from Jamaica to their homes and kindred, in order to take back the lights of revelation and blessings of civilization, in return for those rights of which they had been despoiled. But his mind and exertions were actively occupied at home in works of benevolence. He was connected with many of the early plans of education, being one of the first committee and a trustee of Stepney College, and a strong supporter of the Shakespeare's Walk and Protestant Dissenters' charity schools. His intellectual attainments were of a high order, and he was well versed in most of the branches of physical science. He could also appreciate many of those modern discoveries which have conferred so much benefit upon mankind, and particularly interested himself in the vaccine discovery of Jenner, being one of the first who introduced and practised vaccination before professional prejudices could be overcome, or its advantages to the human race could be recognized.

Mr. Booth throughout his long life continued in the enjoyment of almost uninterrupted health until the month of August last year, when he was seized with a fit which lasted all night. Prior to this he had not been absent above seven days from sickness, during a period of nearly fifty-four years in the service of the Bank of England.

So anxious was he for the faithful performance of his duties, that on his rallying a little strength, he returned to the Bank, which he continued to do until a very few days before his death. He continued, although very feeble, to come down stairs to his family until the Thursday previous to his decease, labouring only under the gradual decay of nature, his infirmities being unattended by pain. Whilst the outward man was decaying, his soul had the support of the God of the just. His mind was continually directed to the thoughts of that heaven to which he was journeying; he felt that he was near the end of his pilgrimage; he set his house in order, and he was in constant communion with that God into whose presence he was about to enter. On that day the only individual he saw out of his own immediate family, was one of his nephews, to whom he addressed himself in a fervent manner. He observed, "I am old, and in my eightieth year, and feel myself decaying, but my support is in Christ. I can compare myself with poor Bunyan, for I have lost my burden, but I have had a hard difficulty to keep it down. I could not do it of myself, but through the aid of my Saviour." On Friday he was first confined to his room, and on Saturday took to his bed, which he never afterwards left. He expressed a wish to see the Rev. Mr. Stovel, his pastor, to whom he was affectionately attached, and with whom he had an affecting interview. From Saturday morning it was evident that he was dying, but without the least symptom of distress or pain, and his mind being, with but few intervals, perfectly sensible. He was particularly so to the attached and unwearied attentions of his affectionate partner and now widowed wife, whose unremitting care was amply repaid by the serenity of his mind, his patience, his humble and almost infantine submission to her wishes. "I love you, my dear," he said, when his intellectual vigour had nigh gone, "but I love God better; God in Christ, and next to him I love you." His thoughts were also at times directed to his weeping children round his bed-side—mourning, but not like those without hope, for no longer now could words of affection be uttered by his lips. At last he became insensible to the things of time and sense—his soul had nearly thrown off all its sensual and earthly incumbrances, and was preparing its wings for flight to its eternal mansion. When all earthly senses were gone, it was evident that his soul was in constant devotional exercises of prayer and praise; his often and repeated ejaculations of Lord and Hallelujah, proved that he was then realizing joys and thoughts his lips could no longer articulate, and precisely at noon on Tues-

day he sank into his eternal rest. "He was not, for God took him." The triumph was completed, the last enemy was conquered, and without a struggle or a sigh his Spirit had joined that of his father, with his Father and his God in those mansions of bliss prepared for those who love God. The griefs of his afflicted widow and family were assuaged by confidence in that prayer to heaven, "Let me die the death of the righteous, and let my last end be like his." His remains were interred on Wednesday, 2nd of December, in the burial ground attached to Dr. Cox's chapel, at Mare Street, Hackney, where and with the previous congregation at Shore Place, he had been accustomed to worship one part of the Lord's Day, for a period of nearly thirty-seven years, the mournful ceremonies being conducted by his pastor and the Rev. Dr. Cox.

His affectionate pastor improved the death of this his faithful deacon, on the Sunday after his funeral, from Rev. xiv. 13, "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord, from henceforth; Yea, said the Spirit, that they may rest from their labours, and their works do follow them," portraying his departed brother as fruit fully ripe, gathered up into the heavenly garner. His piety was fervent, sincere, and unostentatious, "walking daily with his God;" he was humble in his deportment; faithful and true to his trust in connexion with the church of Christ; spotless in reputation; unimpeachable in integrity, and in his several relations of husband, father, relative, and friend, showed that "he had been with Jesus and was his disciple indeed."

A. B.

REV. JOHN CLAY.

This excellent man, the senior pastor of the Baptist church at Landport, near Portsea, was removed by death on the 25th of January. A sketch of his honourable life will be presented to our readers, probably in the number for April.

OLINTHUS G. GREGORY, LL.D., F.R.A.S., &c.

Died, at his house on Woolwich Common, after a long illness, on Tuesday, February 2nd, aged 67. Born at a small village, Yaxley, in Huntingdonshire, of parents engaged in agriculture, he early discovered a thirst for knowledge, and promptitude in acquiring it, which attracted the notice of certain members of the University of Cambridge, to whom he had become known. Encouraged to pursue the bent of his mind, he made rapid advances, especially in mathematical learning, and opened a school at

Cambridge, over which he presided for a time with ability and success. Here he became acquainted with our late lamented friend, the Rev. Robert Hall, in whom he found a mind congenial with his own, and by whom he was baptized, and admitted into Christian fellowship in the year 1797. Soon after, he was appointed teacher of mathematics in the Royal Military College at Woolwich, and, on the death of his friend, Dr. Hutton, succeeded to the Professorship, which he held to the day of his lamented decease.

On the literary and scientific career of Dr. Gregory, this is not the place to enlarge. Confessedly eminent as he was in these respects, it is more delightful to contemplate him under the nobler character of a devoted Christian. While occupying, by common consent, a distinguished place among those who have laboured in the field of practical science; he rejoiced to consecrate all his powers and attainments to the service and honour of his Saviour and his God. Amidst incessant and responsible occupations connected with his official station, and while maintaining an extensive correspondence with the literati of Europe and America, he was a diligent student of divine revelation, and always ready to communicate the fruit of his researches to others, as opportunity was afforded.

His principal work, entitled "Letters on the Evidences, Doctrines, and Duties of the Christian Religion," addressed originally to a literary friend for his personal benefit, has gone through seven or eight editions in this country, and has been very widely circulated in the United States of America, from whence, as well as from other quarters of the world, Dr. Gregory was often receiving grateful testimonies to its usefulness. By far the greater proportion of officers now serving in the Royal Artillery passed under his instruction, during his connexion with the college, and thus enjoyed the benefit of an influence eminently calculated to promote their best interests for time and eternity—a privilege of which many have shown themselves gratefully sensible.

In conjunction with the Rev. John Foster, of Stapleton, Dr. Gregory, at a great expense of time and labour, undertook the editorship of the works of his celebrated friend Mr. Hall, for whom, through life, he retained a very cordial attachment. How refreshing is it to contemplate the re-union of such minds in a world where knowledge, without the slightest admixture of error, constitutes their eternal repast; and love, fixed upon and reciprocated by the infinitely lovely and transcendently glorious Creator, their everlasting rest!

MR. THOMAS BIGGS.

On Wednesday, Feb. 3, died Mr. Thomas Biggs, late of Radford, in the county of Somerset, at the advanced age of eighty-eight years and some months. He was the child of religious parents, and brother of the late Rev. James Biggs, long pastor of the church at Devizes, now under the pastoral care of the Rev. J. S. Bunce. Through the whole of his long life he was a constant hearer and reader of the word of God. He loved the house of God, and evinced his attachment to it by largely contributing to the erection and support of the place of worship where he attended during the latter period of his life. It is principally attributable to his remarkably retired and reserved habits, that he did not earlier submit to the ordination of believer's baptism, of the propriety of which it is believed he never had any doubts. About a year and a half before his death, however, his impressions of divine things were greatly deepened and strengthened, through the instrumentality of the students of the Bristol Academy, the ministry and conversation of one of whom (Mr. Milligan, now settled at Fairford) was particularly blessed to his soul. He felt more strongly than ever the positive duty of conforming to the ordinances of the Lord, and in his eighty-eighth year was immersed, before a crowded assembly, and subsequently partook of the memorials of the Saviour's death. Often during the last spring and summer did he walk twice on the Lord's day from his residence to the place of worship, a distance of a mile and a half; and few, if any, heard with more attention and feeling. Frequently were tears seen to trickle down his aged cheeks while hearing the word. Towards the close of the last year he was seized with violent illness, and though he partially recovered, it was evident that he was much shaken; and soon, repeated attacks and increasing weakness showed that the end of his earthly pilgrimage was approaching. His sufferings were often great, but his supports were great also. He frequently expressed a longing to depart, but a perfect resignation to the will of God, whether for life or death. Even after he was confined to his bed, his family continued to assemble round him, while he audibly poured out his soul to God. He retained his memory and his quickness of perception almost to the close of his life. His conversation evinced to all who heard it a deep and humbling sense of sin, together with a firm reliance on Him who came to bring life and immortality to light. His last end was peace, and his remains were deposited within the walls of the sanctuary which in life he loved to frequent.

REV. R. PENMAN.

This old and steady friend of the Baptist Missionary Society, the esteemed pastor of the Congregational church at Aberdeen, died on the 5th of February, in the 64th year of his age.

MISCELLANEA.

ADDRESS TO AMERICAN CHURCHES FROM THE COMMITTEE OF THE BAPTIST UNION.

Letter to the Ministers, Deacons, and Members of the Baptist Churches in the United States, admitting Slaveholders to Communion: with Christian Salutations from the Committee of the Baptist Union meeting in London.

Dear Brethren,

By the Convention recently held in London of delegates sent from various nations, and advocating the use of peaceful and moral means for the extinction of slavery, your case, with many others, has been prominently brought before the Christian public. By what we knew before, we have been often grieved; but the facts recently set before us have so forcibly exhibited the extent to which Baptist churches, as well as other sections of the Christian community, are implicated in the great offence of slavery, that we feel bound, by conscience, by the claims of humanity, and the laws of Christ, to state our feelings on this all-important subject.

At this Convention, after a long and deeply interesting discussion, the following resolutions were unanimously adopted:

"1. That it is the deliberate and deeply rooted conviction of this Convention, which it thus publicly and solemnly expresses to the world, that slavery, in whatever form or in whatever country it exists, is contrary to the eternal and immutable principles of justice, and the spirit and precepts of Christianity, and is therefore *a sin against God*, which acquires additional enormity when committed by nations professedly Christian, and in an age when the subject has been so generally discussed, and its criminality so thoroughly exposed.

"2. That this Convention cannot but deeply deplore the fact, that the continuance and prevalence of slavery are to be attributed, in a great degree, to the countenance afforded by many Christian churches, especially in the western world, which have not only withheld that public and emphatic testimony against the crime which it deserves, but have retained in their communion, without censure, those by whom it is notoriously perpetrated.

"3. That this Convention, while it disclaims the intention or desire of dictating to Christian communities the terms of their

fellowship, respectfully submit that it is their incumbent duty to separate from their communion all those persons who, after they have been faithfully warned in the spirit of the gospel, continue in the sin of enslaving their fellow-creatures, or holding them in slavery; a sin, by the commission of which, with whatever mitigating circumstances it may be attended in their own particular instance, they give the support of their example to the whole system of compulsory servitude, and the unutterable horrors of the slave-trade."

These resolutions having been taken into the most serious consideration by us, they have been deliberately affirmed as the sense of the Committee; and we now feel it our duty, as members of the Baptist denomination, linked with you by the profession of a common faith, to address you by a serious and affectionate appeal.

Brethren and Fathers! In the name of our common Lord, we beseech you to lend us a patient and prayerful hearing. Affection for you prompts us to the duty; let the same affection on your part induce a listening ear. On whatever there may be unlovely or unchristian among us, we invite your brotherly animadversion: we beseech you to indulge us with the same freedom in return.

In the first place, we acknowledge, and we do it with shame for our country, that the system now cherished among you originated while your country was in dependence upon Great Britain; and the recollection of this fact gives additional earnestness to our appeal. But, while this is true as it respects the origin of the system, have you not since that period made it eminently your own, by the tenacity with which you cling to it, and the determination with which you resist every effort to deliver you from its criminality and its curse? Brethren, we would fain come to your rescue; we beseech you to receive us as fellow-workers with our divine Master, whose mission was "to bind up the broken hearted; to proclaim liberty to the captive, and the opening of the prison to them that are bound."

Brethren and Fathers, in appealing to you on this painful subject, we are influenced by a deep solicitude for you, for our fellow-creatures whom you enslave and afflict, and for the name of our common Lord by which you have been called. We are concerned for you, because we tremble for the sincerity of that faith which under any circumstances can be reconciled to American slavery as it is; we are concerned for our oppressed fellow-men, whom we are bound by the law of him who created both them and us, not to forsake in their manifold calamities; and, lastly, we are concerned for the honour of our holy and merciful Lord, whose name

is everywhere blasphemed on your account. By all these interests, therefore, we beseech you not to refuse our brotherly admonition.

We assure you that our opinion of negro slavery, as it exists among you, has not been formed on vague and uncharitable reports. The state of American law; the acts of your churches and associations; the extent to which members and even ministers in your churches avail themselves of the unjust advantages given them by the slave-laws; the misery and degradation thus inflicted on the enslaved and coloured people of America; and, above all, the God-dishonouring apologies for continuing the crime of slave-holding sent forth under their own names by men engaged in the Christian ministry, too painfully convince us that, in many cases, a taste for the gratification yielded by the exercise of oppressive power over your fellow men has been complacently cherished; while others, through becoming its apologists, are fearfully involved in its guilt.

Beloved in the Lord, if divine authority could be shown for the institution of slavery itself, the practices which prevail under its shelter are such as nothing can justify. The internal slave-trade which it almost necessarily involves; its separation of fathers from children, husbands from wives, and children from parents; the authorizing, by church acts, successive marriages in the case of slaves who are sold away from their connexions; the fraud and cruelty too often employed; and the denial of general instruction and the use of God's holy word to the enslaved and coloured classes; are facts in point. We beseech you, brethren, to consider whether it be not "for such things" sake that the wrath of God cometh on the children of disobedience."

But, brethren, we are bold to maintain that no legitimate argument for enslaving men, or holding them in slavery, can be obtained from the book of God. Divine revelation, both in its spirit and by its precepts, condemns the principles upon which the system of slavery is founded, as well as the wrongs to which it inevitably leads. It was never the design of revelation, except so far as the divine supremacy over the Jewish people was concerned, to institute any code of civil or political law. It was no part of its design to *interfere* with any form of government, except so far as the principles of universal love, which that revelation breathes throughout, might guide, and animate, and restrain, those who felt and acted under its influence. Thus in some instances the scripture may be found to regulate or restrain what it did not appoint, and in others to censure the workings of a system rather than the system itself. The book of God was written for THE

WORLD; its precepts and principles are adapted to man in all the varieties of his civil and social condition, and are intended to correct, not one, but all, its moral evils. To allege the authority of scripture for every evil which it does not formally condemn, is to wrest the Bible from its benevolent design, and to make God the author of the follies and crimes of men.

It is this feature of modern slavery, especially as existing in the United States, which so highly aggravates its guilt. Ancient slavery originated, as did idolatry, when the tribes of men had lost the knowledge and fear of the true God: but the system as practised in modern times is upheld by men who bear the Christian name, and who profess to revere the injunction of their Master in heaven, "As ye would that men should do to you, do ye even so unto them." With the Lord's commission before their eyes to preach the gospel to every creature, the legislatures of some of the states have promulgated sanguinary laws against the instruction of the slave and coloured population, and have shut them out from the consolation and guidance of the word of God. With all the religious advantages you possess, too many members and ministers of your churches, instead of disavowing and reproving these guilty enactments, coldly participate in the crimes which they protect; while others become their apologists. The case is even worse. The persons thus implicated adhere to their slave-dealing, to their slave-legislation, to their slave holding, and to their profession of *Christian charity* at the same time.

Brethren, "these things ought not so to be." Know ye not that the name of our merciful Redeemer, the riches of his grace, the wisdom of his arrangements, and the purity, righteousness, and kindness of his character and government, can only be understood from his word, confirmed and illustrated by the example of his servants? How, then, shall the heathen, or any member of our species, appreciate the excellency of Christian truth, holiness, and charity, when they are professed by the partakers in American Slavery, and misrepresented by the falsehood, injustice, cruelty, and manifold uncleanness comprehended in that oppression? The unwary must be beguiled, and infidelity will gather strength from the delusion. In such society, the Friend of sinners, and the God of love, can never be exalted.

An apology for inaction on your part in reference to the continuance of slavery, founded on your political condition, would in our judgment have no force whatever. Have men no rights, or have you no duties, but such as are given or imposed by human laws? Or, is there no authority greater

than that of man? Legislators are bound to consider whether in the principle or clauses of a law about to be made anything be contrary to the law of God; if there be, they have no right to make it. To do so is rebelling against divine law, and using means to make others rebel with them. Should they have done so, by all the superiority which they yield to God in his claim to their obedience, they are bound on the discovery to abrogate it. The protection of crime by human laws can never change its nature. That Congress and all the states are joined in an act of disobedience against God, will never make it right, or justify your participating in it. By your profession of Christianity you have bowed to one who is higher than they.

We do not address you as labouring under responsibility for actions not within your reach. The clearest precepts of our holy religion require both us and you to have no fellowship with the works of darkness, but rather to reprove them. Though Christians may not yet be able to regulate the decrees of Congress, or even those of their own states' legislatures, they may regulate the resolutions of their own churches. If they cannot at present remove this grievance from the governments of the earth, they may at least cleanse themselves and the churches from these pollutions. It is to this purifying of the church, therefore, from participation in the crime of enslaving their fellow men, and of holding them in slavery, that you are now urged; and we hope not urged in vain.

Beloved in the Lord. We have rejoiced over you with great joy, in many things which manifest your zeal for God and love for souls. We have traced your labours with delight, both at home and abroad. We have seen your activity in the Old World, even to the very place where the Saviour died; and the sound of your prayer has reached us, when, in solemn convocation, you implored direction and mercy for thousands who are perishing in the Western Valley. It is because we love you, and the common cause of mercy, that we say these things: and, with all the affection, esteem, and solemnity of which we are capable, we pray you, in the name of our common Lord, to cast away from you all fellowship in this immeasurable crime.

Deeply impressed with the justness and importance of the preceding sentiments, we have received with approbation intelligence of that activity to which some of the American churches have been roused, and the vigour with which they have advanced towards the solemn act of withholding Christian fellowship from such as hold property in slaves. The same course being in progress among the churches in this country, we

urge you with the utmost earnestness not to force the brethren to the powerful consumption to which such proceedings must lead.

Praying that in this, and in all things, you may be guided and blessed by the Father and Redeemer of all our spirits,

We are, dear brethren,
Yours in Christian affection,
W. H. MURCH, D.D. }
JOSEPH BELCHER, } Secretaries.
EDWARD STEANE, }

London, November 18, 1840.

J. G. BIRNIE, ESQ.

It affords us pleasure to observe, that the Christian Watchman, a Baptist paper of large circulation published at Boston, but one that has not been accustomed to co-operate with "The Abolitionists," gives copious extracts in a recent number from Mr. Birnie's pamphlet published lately in this country, not only without impugning the correctness of its facts, but with the following satisfactory reference to the author: "Mr. Birnie was bred in a slave state, and was the owner of a large number till he voluntarily made them free, and his character for accurate and extensive information and veracity is well known." An epitome of Mr. Birnie's publication may be found in the Baptist Magazine for 1840, pp. 657, 658.

RESIGNATION.

The Rev. Thomas Applegate has resigned the pastorate of the Baptist church, Kingsbridge. Our informant states, that during the last thirteen months twenty-two individuals have been added to its communion.

MARRIAGES.

In the Baptist Meetinghouse, Towcester, Northamptonshire, by the Rev. J. Barker, by license, Jan. 29, 1841, Mr. W. HOWLETT, of Lillingstone Lovell, Oxfordshire, to Miss ANN ELLEY, Leekhamstead, Bucks.

In the Baptist Chapel, Waltham Abbey, Essex, Jan. 30, 1841, by the Rev. James Hargreaves, Mr. JAMES TONGUE, of Loughton, to Miss ELIZABETH DYKES, of High Beach, Epping Forest.

In the Baptist Chapel, Semley, Wilts, Feb. 6, 1841, by the Rev. J. Webb, Mr. THOMAS PENNEY to Miss ELIZABETH HIBBERD.

CORRESPONDENCE.

ON THE INEFFICIENCY OF SUNDAY SCHOOLS.

To the Editor of the Baptist Magazine.

MR. EDITOR.—In looking over the statistics of our denomination appended to the report of the Union, the remarkable contrast between the largeness of our Sunday schools and the smallness of our churches greatly surprised me. At first sight one would think that the Sunday school teachers were the most industrious and successful occupants of the field of Christian exertion, and that the above fact was an indisputable proof of it. Closer observation, however, will lead to a different conclusion—namely, that, while it may be a proof of the industry of the teacher, it is a very melancholy proof of the serious inefficiency of the system—that something is radically wrong—either the right means are not made use of, or not made use of in the right way. Sunday schools have now been in operation, fully, a quarter of a century. I rejoice to know that they have been successful—greatly successful—successful to an extent worth infinitely more than all the labour expended upon them. But, seriously I ask, have they accomplished all that might have been expected from them? Have they realized the expectations of the church? Nay, as a whole, over the country, have they not proved a failure?

The expectation, I should think, would not be deemed extravagant, that the Sunday school should annually hand over to the membership of the church one-tenth of its entire number. Do any of our schools do so? or do they even make an approach to it? Instead of their associating themselves with the people of God being the rule, and returning back to the world the exception, I fear the contrary is the case. I believe many teachers do not expect present success, and do not labour for it; but I believe many do—many do think that children can be converted when young, and, I do not doubt, find, by the blessing of God, the character of labour gives a complexion to the fruit. Through the medium of your journal, I should like to direct the attention of sabbath school teachers to this very important subject. That there is a failure no teacher can doubt. What is the cause of it? and how may it be removed? are questions satisfactory answers to which would confer mighty benefit on this department of Christian enterprise.

O. P. Q.

PLANS FOR SABBATH SCHOOLS.

To the Editor of the Baptist Magazine.

SIR,—Having been engaged for some years past as a sabbath teacher of the young, in a way somewhat out of the ordinary course, I have been urged to publish my routine of labour, by persons who have supposed that good might result from it; and, in hopes that such will prove to be the case, I now forward to you the following statement.

Upwards of twelve years ago, a valued female friend laid me under lasting obligation, by proposing to me the conducting of a service for the children of the Sunday-school in which she was a teacher, similar to one which she stated a relative of hers then held in a neighbouring town. Her proposal appeared so worthy of attention that I at once decided on complying with it, and in a few days a commencement was made. What further efforts I have since employed for the benefit of the young have resulted chiefly from this service. My engagements on their behalf now comprise—

1st. *The above juvenile service.* This is held at five o'clock in the evening, closing at six, the adult service being delayed until a quarter past six to give me the clear hour. It was begun in a small vestry attached to Bethesda Chapel, but was soon removed to the Chapel gallery, where it is still held. I stand against the clock, and my little congregation is ranged in front of and around me. It consists of the children and young persons of the town at large, some attending from every Sunday-school. The number assembling varies according to the season of the year; at present it is larger than usual, about 300. I keep a book for entering the names of those who apply to be inserted in it, with columns for their ages, residences, and Sunday-schools, and for marking their attendance during each half-year. My rule is, to enrol none under seven years of age, to confine the number on the list to 200, and to expunge those who do not answer three Sundays successively. The calling of these names is the first thing attended to. This book serves many useful purposes. It procures me a great portion of my hearers, brings me acquainted with them, secures early attendance, discovers absentees, and is necessary to other parts of my plan. A prayer is then presented, which is followed by the singing of a verse, composed for use at this interval. An address, as it is called,

though it amounts to a sermon—is then delivered; after which the service closes with the singing of a hymn from the Sunday Scholar's Companion, and a very short prayer. The address usually occupies half an hour. This would be too long were it delivered, as such addresses frequently are, after other instruction, as many of the children and teachers are then probably unwilling auditors and already wearied; but my hearers are all volunteers, and come refreshed with air and food. An address of this length is also necessary in my case, as it is to become the subject of an examination on the next sabbath. The hour selected for the service is found peculiarly eligible. None are detained from other worship; on the contrary, the attendance at the adult service held subsequently is improved by it; sometimes considerably.

2nd. *A Bible class.* This I was induced to form, through the same friend who suggested the address service, requesting me, some time after, on her leaving the town, to take the charge of her class. Mine now consists of twenty young persons, of both sexes, selected from those who attend my address, and can read well, and who are not receiving other sabbath day instruction. I meet them at my house for an hour in the morning, and for a longer period generally in the afternoon. In the morning I examine them on the address of the preceding sabbath, for which those who can write prepare themselves by taking notes during its delivery. The attention excited with a view to this examination is very encouraging, and useful as an example to others present. The afternoon is employed upon the lessons of Parts 1 and 2 (New Testament) of the Scripture Questions published by the Tract Society. The scripture portion is repeated in class several times, and the questions are then submitted to the class, either individually or collectively, as the time may allow. My instruction of the two sexes together is, I believe, unusual, and may appear to some objectionable; but I cannot accomplish all I wish in any other way, and I have invariably found the plan to work well. I began with girls, and they have been my best scholars, and I could not consent now to relinquish them; whilst I feel that the boys have an equal claim upon me. I have always had some pious girls in the class, from whose excellent example, I believe, the boys have derived much good.

3rd. *A conversation meeting.* This is also held at my house, for an hour after the Sunday evening adult service, and is open to all who attend the address, with the understanding that none come but those who are feeling some concern for religion. The attendance has been sometimes so numerous as to make it necessary to hold a service elsewhere simultaneously.

4th. *A lending library.* On Monday mornings I attend at my house for an hour to lend books, for perusal, to those who answered to their names the preceding evening, and can repeat the text. This gains me some of my congregation, and affords me opportunities for religious conversation with many to whom, individually, I have no other means of access.

5th. *A juvenile prayer meeting.* This I hold in the Bethesda Vestry on Saturday evenings. Those youths who are supposed to possess a gift for social prayer are here invited to exercise it.

The course pursued has, I am happy to say, been attended with much of the divine blessing. A goodly number have been added to the church who have ascribed their conversion to these efforts, including three out of the seven last received. Two have joined a sister church. Others, more recently impressed, afford satisfactory evidence of piety.

When I consider the pleasure and profit which have resulted to myself and my youthful charge, from the proposition of the friend who induced me to set on foot my present plans, truly glad should I be to lead, in my turn, one or more to engage in the same Christian labour, especially as regards the address service. The other means employed would, I have no doubt, prove beneficial, but this unquestionably is the most important; and there are probably many who could easily undertake it, in places where there is nothing of the kind now in operation, and who perhaps only need to have the subject laid before them. Indeed, I would hope the day may arrive, when a public service expressly for the young, and adapted to their ages and capacities, will be considered as a necessary appendage to our places of worship. Impediments will, I have no doubt, deter many, which a fair trial would prove to be unfounded.

Some will declare they have not *the necessary talent*. To a Christian brother making this objection I would say—this cannot be known until your fitness has been sufficiently tested; if you feel an affection for the young, and a desire for usefulness, you are so far well qualified, and what more is needful you may hope to acquire by prayer and practice. Others will suppose they have not *sufficient leisure*. Let not any one take this for granted: my engagements have occasioned me but little inconvenience, although my time has been also much occupied with a secular employment, and with the duties of a burdensome office I for some years held in the church. Others may think the matter *requires deliberation*. I should hope but little will suffice; rather I would say, begin immediately. If I had not myself “made haste,” objections from an unexpected quarter would probably have

occasioned a long postponement of the undertaking. After it was seen in operation, this individual, I should add, fully acquiesced in it.

If my communication shall, in any degree, become the means of exciting increased efforts for the spiritual welfare of the young, my object will have been attained. Earnestly praying that such may be the result,

I remain, Sir, yours sincerely,
Trowbridge, Dec. 1840. S. B. CLIFT.

INFANT BAPTISM AND NATIONAL CHURCHES.

To the Editor of the *Baptist Magazine*.

Dear Sir,

In a letter from the lord bishop of Madras, dated "Kotagerry, Southern India, Oct. 6, 1840," I find the following paragraph:

"The spread of the anabaptist heresy in Southern India and Ceylon, by which the unity of the faith is so sadly broken, and the bond of peace loosed among us, is indeed very painful to me. The publications you mention are, in my opinion, also very well adapted to check the evil, and I shall be most thankful to be enabled to circulate them throughout the diocese."

I am sure it will be particularly pleasing to your readers to have the progress of the Baptist denomination so explicitly attested by an episcopalian bishop; and since it is thus clear (our opponents themselves being judges) that our missionaries do not labour in vain, it is to be hoped it will induce the churches to make to themselves "friends of the mammon of unrighteousness," by communicating as much as possible toward missionary enterprises.

What the bishop denounces as heresy, we know and are persuaded is the truth of God! And what he describes as breaking up the unity of the faith, we consider as only breaking up a *false* unity between the church and the world, between God and mammon! If, however, the misguided zeal of his lordship is sufficiently energetic to circulate a fancied antidote throughout his diocese, let us not be less vigorous in the promulgation of what is truth. All error owes a large proportion of its unhappy success to the perseverance and enthusiasm of its votaries, otherwise much of it would meet with no recipients at all; whereas nearly every branch of sterling and evangelical truth has sustained considerable loss from the supineness of its admirers.

I believe, dear Sir, that the greatest impediment to that grand desideratum, the separation of the church from the state, is the perpetuation of infant baptism. Till that stumbling-block is removed out of the way, till that which is born after the flesh is deemed ineligible for that which our Lord

instituted only for that which is born of the Spirit, I see no probability of success.

The spirituality of our Saviour's ordinances, as exclusively belonging to his spiritual seed, must be generally acknowledged by the *pious* multitude, before the *ungodly* community will discern between the church and the world. Nor does it require much penetration to perceive that the recent administration of a corrupted baptism by the Archbishop of Canterbury in one of the palaces of our land, has more effectually strengthened the alliance between church and state, than any other expedient which has occurred for some years.

If that which is born of the flesh is eligible for baptism, of course it is equally eligible for church membership, baptism being clearly the initiatory rite into the Christian church. There is, therefore, no consistent alternative but either to refuse them baptism, or, after the baptism, to acknowledge them as members of the church of Christ.

If all who are members of the state are fit subjects for baptism, then all who are members of the state are fit subjects for admission into the church of Christ. And thus infant baptism and a state church, are almost necessarily cause and effect. But if any should suppose I have expressed myself unguardedly, I will be content with the assertion, that the right-hand supporter of a state-church is infant baptism.

Till this is removed, and the baptism of believers only is generally advocated, the weed of Judaism will grow in the garden of Gentilism. And if *Christians* do not pluck it up and exterminate it, how shall we expect it will *grow alone* in the enclosures of a *national* church? The fact is, the church will always be national as long as infants are baptized.

I conclude this with an earnest desire that our brethren will imitate the example of the bishop of Madras, and deluge their dioceses with useful and simple tracts on the subject of baptism.

I remain, dear Sir,

Yours faithfully,

MORTLOCK DANIELL.

Ramsgate, Feb. 16, 1841.

EDITORIAL POSTSCRIPT.

Several letters, and some paragraphs of our own intended for this page are, as the American editors say, "crowded out."

A respectable resident in the western part of the metropolis suggests as localities in which Baptist chapels are greatly needed, Leicester Square, Piccadilly, Strand, Regent Street, Edgware Road, and Knightsbridge, offering his co-operation in regard to either. We shall be glad to learn the opinions of others respecting the eligibility of these sites.

THE
MISSIONARY HERALD.



CIRCULAR ROAD CHAPEL CALCUTTA.

CIRCULAR ROAD CHAPEL, CALCUTTA.

THE Circular Road encompasses nearly the whole of the city of Calcutta on the land side, having been constructed, as it is said, on the side of the Mahratta-ditch or moat which constituted one of the ancient defences of the city. In the south-east part of this road are situated the Baptist Mission Premises, adjoining to which stands the chapel, of which we this month present an engraving. It was opened for divine worship in the year 1821, when the late lamented Rev. John Lawson was pastor of the church. Mr. Eustace Carey, then labouring in Calcutta, shared with his friend Lawson in the exertions requisite for its erection. The cost was 2500*l.*, the whole of which was supplied by the generous contributions of friends on the spot.

After the death of Mr. Lawson, in October, 1825, the Rev. William Yates took the oversight of the church, which he held till the arrival of the Rev. Francis Tucker, who, with others, accompanied Mr. W. H. Pearce to Calcutta, in June, 1839. At the request of Mr. Yates, in which the church unanimously concurred, Mr. Tucker entered on the pastorate in the September following, and discharged the duties of the office with fidelity and growing success, till, in the mysterious dispensations of Providence, he was constrained by alarming illness to resign it, in order to seek renewed health in his native land.

For the present, our esteemed brother Yates is engaged in supplying the chapel once on the Lord's-day, and the other brethren take the remaining service in rotation. But as Dr. Yates's labours in the translating department require his undivided attention, and each of the other missionaries has enough in his own department to tax his strength to the utmost, the Committee are very anxious to fill the vacancy occasioned by the affliction of Mr. Tucker as early as possible. The station is one, on various accounts, of much importance, demanding the energies of one who, with an ardent attachment to missionary labours, combines experience in the pastoral office at home. Should any of our respected ministerial brethren be induced to inquire whether these circumstances may not constitute a providential call to a new sphere of duty, the Committee will be glad to receive communications through the medium of the editor.

CONTINENT OF INDIA.

CALCUTTA.

It was stated in our last number that the *Jessie Logan* had arrived at Calcutta on the 20th of November. We have now the pleasure to insert a letter from our friend, Mr. W. W. Evans, to Mr. Dyer, dated

Calcutta, Dec. 16, 1840.

MY EVER DEAR AND ESTEEMED SIR,—The *Owen Glendower* left this port on the 14th instant, and will convey to their native shores our friends, Mr. and Mrs. Tucker, and infant. By them I have addressed a letter to you respecting our voyage and arrival, together with a brief account of the present circumstances of the mission in this city. Imagining that on account of the

apprehended war with France, that vessel may be detained on her voyage, I promised to write you at greater length by the overland despatch. This was a few days ago only, and I now find myself so fully occupied as scarcely to permit me to redeem my promise. I am much occupied with endeavours to restore the Benevolent Institution to order and efficiency, and also in searching out a suitable dwelling-place con-

tigious to that part of the city where the Benevolent Institution and the Bow bazaar church are situated. Besides the various calls to public and other engagements, I am now preparing to accompany dear brother Wenger to-morrow to the village stations.

But I do not wish to occupy my sheet with apologies, especially as a promise has been made that I would write. I shall, then, briefly allude to the state of the mission, and a few matters relating to myself, and my future sphere of missionary labour.

It is a very affecting consideration that, notwithstanding the reinforcement of the missionary band by the brethren sent out to this country, through the zealous exertions of dear W. H. Pearce, the various important departments of labour in this populous city, the metropolis of India, should be dependent, so far as our Society is concerned, on the lives of five brethren, all of whom, excepting brother Morgan, at Haurab, are feeling the sad effects of over exertion. Even when brother Small shall arrive, the different posts of labour will not be occupied. Dr. Yates and Mr. Wenger are required for the translating department, and brother Thomas is more than fully occupied with our extensive printing establishment. Mr. and Mrs. Ellis are suffering much from their arduous exertions at the Entally Native Christian Institution, so that it seems to us desirable that Mr. and Mrs. Small must immediately render their assistance here, to carry out the valuable intentions of this branch of our missionary operations. The English churches in Lall bazaar and Circular-road, besides the native churches and preaching stations, have to be regularly supplied with the word of life and the ordinances of religion. Mr. Aratoon is now suffering from the infirmities incident to an advanced period of life, and the health of Sujaatali is precarious; but both of these brethren, and several promising native preachers are fully occupied in direct labours amongst the teeming heathen population around us.

The church in Circular-road, now destitute by the return of Mr. Tucker, will be supplied by Dr. Yates on one part of the sabbath only, until another pastor can be obtained from England; whilst the other part of the day, and the Thursday evening lecture will be dependent on the assistance of the other brethren, who are really more than occupied in other directions.

The Entally Institution requires all the time and energies of Mr. Ellis. The village stations devolve on Mr. Wenger. And I shall have more than I can well and properly attend to in ministering to the church at Lall bazaar, and in superintending the Benevolent Institution.

I have not yet mentioned the Native Christian boarding school, formerly under the care of Mr. and Mrs. George Pearce, but this is a department of missionary labour of vital and paramount importance. This sphere has been occupied by Mrs. Penney since Mrs. Pearce re-

turned to England, but she is anxious, on various accounts, to relinquish it, and we know not where to look for a suitable successor. It was once thought that we could take up our abode on the premises, Mrs. Evans undertaking the superintendence of the Institution; but, to do this, and to attend to the church at Lall bazaar, as well as the Benevolent Institution also, was the work of three distinct agencies, and its impracticability was at once perceived as soon as suggested. Mrs. Penney has, therefore, kindly consented to remain a little while longer.

This hasty glance at the present state of things in this vast city, where Christian efforts have been so signally favoured, and are becoming daily more and more productive, must convince you, my dear Sir, that the position of the brethren here is indeed arduous and depressing; but "the Lord of hosts is with us, and the God of Jacob is our refuge." Dependent and depressed as we all at present feel, and much as the departure of Mr. Bayne and Mr. Tucker has increased our difficulties, our hope is still in the God of all wisdom and grace, and in the faith and benevolence of his devoted people. The Committee and our increasingly numerous friends in Great Britain cannot suffer this narration of our circumstances to be made without resolving on immediate efforts to send additional assistance. Let tried and laborious men be selected, and if the salvation of immortal souls is the all-inspiring theme with them, I can assure them that Calcutta and its immediate vicinity, are encouraging spheres for its full development. But I leave this matter to our dear brother Thomas, than whom, I am persuaded, there is not a more valuable agent of our mission in India. We owe a deep sense of gratitude to Almighty God that his life and usefulness have been so long continued, and that he is so admirably fitted to discharge the various duties connected with our large printing establishment. His labours are indeed most abundant; but he purposes writing you by the present mail.

A few words only with immediate relation to myself and beloved partner, must close my present communication. You will be glad to learn that our health since our arrival has been very good, and that we anticipate our future numerous labours in this part of the Lord's vineyard with hope, and humble, but firm faith in God. As yet, we have not found a suitable residence, but the friends are engaged in assisting us, and we hope soon to be really settled down to missionary work in Calcutta. The place, and the people, interest us much; and we bless God we have been enabled to follow out the convictions of our minds, and to come hither. It is indeed the Lord's doing, and he shall have all the praise of our future exertions. It is yet uncertain what may be the effect of the climate on my constitution, but my earnest prayer is, that God may long spare me in a part

of his vineyard where the labourers are indeed few, but where the work is arduous and abundant.

Mrs. Evans unites in affectionate regards, and in the ardent hope that we may be soon privileged with encouraging letters from you and our other friends, of whose kindness we have a fragrant remembrance.

With love to them all, as though named, and

with sincere desires for your health and spiritual prosperity,

I am, my dear Sir,
ever affectionately and faithfully yours
in enduring bonds,

W. W. EVANS.

P.S. On business I have written you fully by Mr. Tucker.

The following extract from Mr. Thomas, dated a few days later, shows that the design of visiting the village stations, mentioned by Mr. Evans, had been carried into effect:—

The Government express affords an opportunity of sending a few lines, of which I must take advantage, though I have not much of importance to communicate.

When I last wrote we were in affliction, occasioned by the death of our late dear brother, G. Parsons. Scarcely had the letter been despatched, when we were cheered by the receipt of a letter from our dear brother Evans, and shortly after, by the arrival of him and his beloved associates. Their coming amongst us has given us new life. May they be long preserved to the mission and India, and made a blessing to many!

Our esteemed friends, Mr. and Mrs. John Parsons, remained with us until the early part of this month, when, accompanied by our dear afflicted sister, Mrs. G. Parsons, they left Calcutta for Monghyr. A few days ago I heard from Mr. Parsons from Berhampore; all were then in good health. We should have been glad of Mr. Parsons's help in Calcutta for a few weeks, but knowing how ill brother Leslie has been, and feeling anxious that he should be at liberty to leave for Europe this season, we could not think of detaining him here. From what I saw of Mr. Parsons, I was led to form a very favourable idea of his constitutional fitness to bear the climate, and much admired the ami-

able spirit by which he appeared to be actuated. In these respects I thought him well matched in the partner of his life. They are a lovely couple, and I trust the Lord will greatly prosper them. In their work they will derive much assistance from the experience and counsel of Mrs. G. Parsons, who is an invaluable woman, and possesses, in an eminent degree, a truly missionary spirit.

As to our beloved friends, Mr. and Mrs. Evans, they are all we could desire them to be, and should their and our lives be spared, we anticipate much delight and profit from their society and co-operation. Mr. Evans has been invited by the church in Lall bazaar to become their pastor, and no doubt he will comply with their request, taking, at the same time, charge of the Benevolent Institution. He has been from home the last five days, having accompanied brother Wenger to some of the village stations to the south. We hope to see him back to-day; Mr. Wenger proposed to remain out two weeks longer.

On the 11th instant Mr. and Mrs. Tucker embarked on the *Oven Glendower*, and set sail the following morning. We shall be delighted to hear that his health is restored, and I hope his valuable life may yet be spared for much usefulness in the church of God.

MONGHYR.

PREVIOUSLY to the departure of our late friend, Mr. G. Parsons, to India, he projected the establishment of a native school at Monghyr, which should be under the personal superintendence of himself and Mrs. P. This plan he had the pleasure of carrying promptly into operation, and seven or eight children received daily attention and instruction from him and his beloved partner, till they were compelled to remove from Monghyr. In order to convey intelligence respecting this little seminary to a few personal friends at home, who kindly contributed towards its support, Mr. Parsons was in the habit of sending a manuscript statement at frequent intervals, to be circulated amongst them. We think our readers, especially the younger portion of them, will not be displeased at our complying with a request to insert in our pages the last of these interesting memorials, written during the temporary residence of our friends at Bhau-galpole.

(CIRCULAR.)

DEAR CHRISTIAN FRIENDS,—I write to you from under a dark cloud. The larger portion of my intelligence is of a gloomy hue. Providence seems to frown on our undertaking, but faith, guided by the testimony of the Divine word, assures us that the day approaches when we shall see that infinite love and boundless wisdom directed all its movements. Let us share in your sympathy, and especially pray that we "may be enabled to walk by faith, not by sight."

Shortly after I wrote last to you, I was laid aside by sickness from missionary labour. I still remain an invalid, under the doctor's care, who has entirely prohibited me from preaching, and recommends as little conversation as possible, my illness proceeding from an affection of the throat. We have been compelled, too, to leave Monghyr, for change of air and scene. Here, however, I would not forget gratefully to record the mercy of our heavenly Father in providing a Christian teacher to continue the education of the children before he laid me aside, while he has put it into the hearts of kind Christian friends in Monghyr to take the oversight of the children during our absence. The most mournful tidings, however, I have to communicate is, the death of two of our little boys, Samuel and John. It is true, that when they were first brought to us they were sadly weak and diseased. Regular wholesome meals, care and shelter, however, revived them, and we looked on their disease as cured. Here we were mistaken. After a while symptoms of the disease appeared again, and these not symptoms of incipient disease, but of the last stages of that common and fatal malady among native children, enlargement of the spleen. We sought the advice of both native and European doctors, but they were gone too far. Samuel died on the 3rd of July. Lengthened sickness had thrown an air of gentleness over his appearance and manner. We fondly hoped he would live to exemplify eminently this trait of character; we therefore named him Samuel Saunders, since mildness was one especial ornament of that heavenly man. When he first came to us he was too weak either to stand or talk. It was interesting to observe as he grew a little stronger, how delighted he was when he had learned to imitate his companions in any of their little exercises. He displayed great affection for his sister. Still, I think, when strongest, he had not sufficient power of mind to understand at all the simplest address. His death was at last rather sudden. When the children first rose, he was living; on their return from their usual morning's bathe, he was gone. You know, doubtless, that it is necessary in these hot climates to bury as soon as the grave can be got ready. At five o'clock of the day in which Samuel died, our native preacher and several of the native Christians attended to conduct the funeral. Two of them carried the coffin, then the children followed, then our-

selves, and the other native Christians. A hymn was sung at the grave. Naynbook's (the native teacher) address and prayer were very appropriate and striking, and I was glad that they were listened to by several of our heathen servants. The coffin was then lowered, and we separated. Samuel's sister was deeply affected at the time, but, alas! the impression proved but very transient.

John died on the 7th of September. He was a very thin, weakly looking child, and at the first glance you would not call his countenance agreeable, but a closer inspection led you to admire the determination and intelligence it displayed. Such, too, was his character. In all the school exercises he astonishingly took the lead of those much older and larger than himself. His answers to questions respecting the Scriptures they had committed to memory, were often singularly shrewd and pertinent, and it was quite amusing to hear him describe what he had seen and heard at the native chapel. We thought it not inappropriate to name him John Foster. And large were our expectations of his future progress and usefulness; but he is gone. The Lord's will be done. We were not at Monghyr when he died. In part, this was advantageous, since the friends who took charge of the children were persons born in the country, who had been long conversant with native diseases—indeed, one of them superintends an institution for the relief of diseased natives. We feel confident that all was done that could be done; while if the child had been in our hands, we should have feared he had been injured by our inexperience. Still we should have liked to have been present, to inquire into the state of his mind, to direct him to the Saviour, and to see how far his knowledge affected him in his last hours. He was acquainted with the leading truths of the Gospel, and this not as a matter of mere memory, for we have no catechism in Hindu simple enough for them, but familiarly, because it was a daily exercise to have some one such truth simply explained to them, on which they were as simply questioned. We had on one occasion pleasing evidence that he possessed some conviction of sin. When Samuel died Sophia was explaining to them that as he was not able to understand the Holy Book, and did not know what was right and what wrong, we hoped he had gone to heaven; but that they could understand, and unless they believed in Christ, and obeyed the orders of the Bible, they would not go to heaven. Then she asked each in turn, "What do you think, if you should die, would you go to heaven?" All answered, "Yes," till it came to John; he hung down his head, and in a low voice said, "No." He was very affectionate. When Sophia, on our leaving, asked them if they would be good children, none more earnest in their assurances than John. And when ill he was often asking, "When will my sahib and maam come home?"

Though we have thus lost two boys, I am

thankful to say we have received two girls. As they came while I was ill, I have not seen any thing of them, and must delay any account till the next circular.

Perhaps some of the kind friends who subscribe, may wish to ask, "How is this? Your institution is quite changing its character. It was at first intended to be a school for boys, to be trained up with a special view to the ministry, should they give good evidence of a changed heart; but now it is becoming a girls' school." I am sure this answer will satisfy. Through the kindness of friends, who have sent us out fancy articles, the proceeds of which we are directed to expend on female education, we have not applied one pice to girls which was given for boys; and though there may be now

some overplus of funds on the boys' side, yet in this land of famines and dearths, a "store is no sore." Should a famine occur in this district, we could increase our number to almost any amount. Some of the schools at Agra consist of hundreds of children collected during a dreadful famine that occurred there. Even a dearth would bring within our reach many orphans, whom the natives now keep, because they cost them but a trifle, and they dislike their losing caste.

Dear friends, pray for us, that we may have patience and wisdom; for the children, that they may be converted.

Yours affectionately,
G. B. PARSONS.

D I G A H.

OUR esteemed brother, Mr. Lawrence, was preparing, in conformity with the directions from the Committee at home, to remove to Agra, in order to co-operate with Mr. Williams and Mr. Phillips, at that distant station, when he was thrown into perplexity by hearing of the losses which disease and death had occasioned to our missionary band in and near Calcutta. On consulting, therefore, with those friends to whom he had convenient access, he decided on turning his course southwards, with a view to aid the station at Monghyr, in the anticipated absence of Mr. Leslie. An offer having been made at the same time by our excellent friend, the Rev. William Start, to purchase the Society's premises at Digah, Mr. Lawrence deemed it advisable to accept that offer, and transfer the mission property to that gentleman, who intends to place at Digah one or more of the worthy German brethren labouring under his direction. This arrangement has been fully approved by the Committee; and thus, as Mr. Lawrence remarks, "the Digah station must be considered as fairly relinquished, after having been on the Society's list more than thirty years." Our readers will sympathise with the feelings which led him to add:—

After having spent so many years at the place, I scarcely know how to give it up entirely. My heart still clings to the place where I have expended so much time and labour, and have experienced so many trials and mercies, which has been the scene of so many fondly cherished hopes, and bitter disappointments. And I cannot refrain from weeping when I think what has been the end of all—at least, so far as we can judge from appearances. But why should I despond? Even yet, the good seed of the kingdom may vegetate, spring up, and bear fruit; and if the joy of gathering in the fruit is not permitted us, perhaps the joy of having sown the seed will be ours.

Although it has not been the privilege of myself or of my predecessors to welcome many converts into the church of Christ, yet this station has not been without fruit from among the heathen. One of the brightest ornaments of the native church at Monghyr first heard the Gospel

here, as did also the old servant of the Society, Hurridas, and several others whom he has named to me, and some since we have been here. And I cannot help thinking, that the preaching of the Gospel here for so many years, has made a powerful impression upon the minds of the people in general. Many listen to it with great readiness, and willingly admit its excellence; and during the last year I have been frequently surprised at the little opposition which I have met in the bazaars, even when Hinduism has been denounced in the plainest terms, and the necessity of accepting the Gospel plans of salvation, exclusive of every other, has been put prominently before the people. Oh, may the Spirit of God make his word life to the souls of many who have heard it! But whether it be for life or death, this is certain, it will accomplish the thing for which God hath sent it; and his name shall be glorified.

S U M M A T R A.

VARIOUS circumstances have combined to render our intercourse with Mr. Ward, of Padang, very infrequent and precarious. Lately, however, we have received a letter from him, dated on the 30th of July last.

After mentioning some particulars of a personal nature which have interfered a good deal with his gratuitous efforts of a missionary character, Mr. W. proceeds:—

I have not ceased to labour at the objects for which I consider myself stationed in a land of darkness. I have lately been making experiments in translation, with a view to commencing the version of the Scriptures I have so long had in contemplation, should I feel confidence in the style of my compositions. A version of the Gospel of John has been made, and sent to Singapore, where it has been printed, I believe at the American press, in the Arabic characters, and a copy has been taken to America, to be printed in the Roman character, for trial, amongst the native Christians. A part of the book of Genesis has also been translated, and sent to Saurabaya in the Roman character; and I have just completed a Life of Christ, from a "Harmony of the Four Gospels," a large work, which I propose having printed in both the Roman and the Arabic characters. The Dictionary I have so long had in hand exceeds now

3000 pages, and will, I trust, prove a work of utility, especially to missionaries.

You are aware of the restrictions foreign missionaries have been placed under in Netherlands-India. I hope, however, it will not be always so; and I cannot but regard the rapid advancement of Government over this island and Borneo, as opening a wide and effectual door to the introduction of the Gospel amongst some of the most barbarous tribes in existence. This island is now so far reduced that a system of roads in the interior is in progress, from the northern districts of the Batta country, to the most southern extremity of the island. Access will, therefore, soon be given to every village, and intercommunication rendered general: an advantage, in a missionary point of view, of no small moment, when we recollect the melancholy fate of the two American gentlemen amongst the Battas.

The same letter contains the following statement, which will be interesting to the lovers of natural history:—

In the early part of 1833 a native chief of Limo Manis, in the vicinity of Padang, named Tam Basar, in company with another person, mentioned to Mrs. A. F. Vandenberg and myself, that they had just before seen a serpent flying, and, as it was considered dangerous, had killed it. We smiled at them as romancing, but they affirmed positively they had seen it fly, and offered to take us to it. We accordingly went and examined it, and finding no appendage of the nature of wings, we again laughed at them, as attempting to impose on our credulity. They however continued positive that they had seen it fly, and explained the mode of flying, by saying it had power to render the under part of the belly concave, instead of convex, as far as the ribs extended, whence it derived its support in the air, whilst its propulsion was produced by a motion of the body, similar to that of swimming in water. We, however, continued incredulous and took no farther notice of the circumstance.

In January, 1834, I was walking with Mr. P. Rogers in a forest near the river Padang Bessie, about a mile from the spot where the above was killed, when, stopping for a moment to admire an immense tree, covered as with a garment of creepers, I beheld a serpent fly from it, at the height of fifty or sixty feet above the ground, and alight upon another at the distance of forty or fifty fathoms. Its velocity was rapid as that of a bird, its motion that of a serpent swimming through water; it had no appearance of wings.

Its course was that of a direct line, with an inclination of ten or fifteen degrees to the horizon. It appeared to be three or four feet long. The one killed by the native chief was about the same length, was of slender proportions, dark coloured back, light below, and was not characterized by any peculiarity which would make it remarkable to a stranger.

Thus was I convinced of the existence of flying serpents; and, on inquiry, I found some of the natives, accustomed to the forests, aware of the fact. Those acquainted with the serpent, call it, "Ular tampang hari," or, "Ular apie," (the fiery serpent,) from the burning pain, and mortal effect of its bite. So that the fiery flying serpent of the Scriptures was not an imaginary creature, though it appears now extinct in the regions it formerly inhabited.

I have delayed the present notice, in hope of obtaining a specimen, which I could offer as a more convincing proof than my bare assertion, but further delay may possibly, with some, weaken even this testimony on a point which appears to have been long disputed, and which has not been credited by any of the Dutch gentlemen employed in collecting specimens of the natural history of these parts, to whom I have mentioned it. I learn from the natives, however, that this is not the only species which flies. There is one called "Ular Tadung," with a red head, and not exceeding two feet long, seen sometimes about cocoa-nut trees, whose bite is

instantly mortal, and which has the power of flying or rather leaping a distance of twenty fathoms, for it is described as not having the waving motion through the air of the one I saw.

The power of flying without wings appeared interesting to me at the time, from its affording a practical illustration of a position I saw advanced in one of the periodicals, on the art of flying. I think it was the "Mechanics' Magazine," where the writer maintained that the power of support in the atmosphere might be derived from mere propulsion. This was chiefly the case in the present instance, and the propulsion seems to have been generated by the waving

action of the sides of the body on the atmosphere. A practical application of the principle to aerial vehicles, I should think by no means impossible; and having seen an animal, so destitute of every claim to the rank of an aerial being, as a serpent, traversing the atmosphere with speed and safety, I see no reason to doubt that the ingenuity of man, exercised as it now is upon every possible subject, will, ere long, raise him also to a similar grade in the order of creation.

N. M. WARD.

Padang, West-coast, Sumatra.

J A M A I C A.

It is known to many of our readers that Mr. John Candler, an estimable member of the Society of Friends, has been for some time visiting the island of Jamaica, with an especial eye to its moral and religious condition. This gentleman has sent several communications to his townsman, the editor of the *Chelmsford Chronicle*, describing the result of his investigations. From the last of these we take a few paragraphs, believing that they will interest our readers, as they corroborate the accounts which have been furnished by our missionary brethren there, and prove what has been the beneficial effect of their labours, and those of other Christian ministers engaged in the same good work.

The area of Jamaica is computed, in even numbers, at four millions of acres, and as it contains only twenty-one parishes, there is of course an average of 190,000 acres of land to each parish. Every such parish must, of necessity, from its size, and does, indeed, for all civil purposes, constitute a county. It has its Custos or Lord Lieutenant, and its body of justices, its separate court-house and jails, and its general vestry, appointed by the freeholders, to tax the parishioners for local purposes.

Episcopal Establishment.

There are now in Jamaica twenty-one incumbents and twenty-one curates, the former receiving a stipend of 500*l.* sterling per annum each, out of the island chest, together with the product of a parish glebe; the latter 400*l.* per annum each, without any other emolument. To these must be added six ministers, paid by the government at home; nineteen who are supported partly out of the parish funds or by individuals, and partly by the Society for the Propagation of the Gospel; one by a parish alone; and eight by the Church Missionary Society; making a total of seventy-six ministers of the Church of England. The annual income derived by the clergy from the parish taxes, the island chest, the glebe lands, and slave compensation money, including the salaries paid to the bishop and archdeacon, amounts to about 40,000*l.* sterling; but as the House of Assembly, during its last session, resolved to double the number of

island curates, the total amount payable to the clergy will soon rise to near 50,000*l.* per annum, exclusive of grants for the building of new chapels and school-rooms. The sum voted last year, for the last-mentioned purposes, was 7350*l.* sterling, of which a small part was given to the Wesleyan Methodists. The entire claims of the ecclesiastical establishment of Jamaica (for only a portion of them has been here enumerated) will be found to absorb about one-sixth part of its entire revenue!

But, notwithstanding all the efforts recently made, and which are still making, to augment the income, and repair the inefficiency of the church of England, I am compelled to say—and I speak it not invidiously, but as a matter of history—it has but a very slender hold on the affections of the black people. Its ministers, in the times of slavery, evinced little or no sympathy for the unhappy slaves; many of them sprung from, and were united to, the Creole families, and were themselves slave-holders by virtue of the glebe, and the great body of them had made themselves part and parcel of the iniquitous system which kept the people in bondage. Many of the missionaries, on the other hand, made a bold stand in favour of public liberty, passing through evil report and good report, and endured much calumny and political persecution. When the slaves came to the enjoyment of freedom, they naturally turned for religious instruction to their tried friends, and bent their way to dissenting chapels. Some few of the parish churches of Jamaica are, indeed,

pretty well filled with a black and brown congregation, but the great mass of the population who profess religion at all, are dissenters, of whom the largest body are Baptists.

Different missionary bodies.

The Baptist Missionary Society has twenty missionaries in Jamaica, occupying seventy-four preaching stations, and having under their care 24,777 members, 21,111 inquirers, and 9159 sabbath-scholars. If to these we add those who come to chapel, and children who are very young, we shall have a community of at least 80,000 persons, or one-fifth of the entire population, who are more or less under Baptist missionary influence. The Baptist (native) preachers are coloured or black men, who were once class-leaders, and have broken off from the main body of the mission, and formed congregations of their own: their number is twelve, with twenty-five stations, and 8264 members and inquirers; they have no school. This body may be estimated at 10,000.

The Wesleyan Methodist Missionary Society has thirty-one missionaries, with 23,822 members and probationers, and 2664 sabbath-scholars, and may be estimated as having under its care about 40,000 persons.

The seceding Methodists, or, as they call themselves, "The Wesleyan Methodist Association," have eight ministers, five local preachers, fourteen stations, and 4000 members; they receive no help from any Missionary or other Society in England, but are supported by their own friends and members alone.

The London Missionary Society supports eight missionaries, who have several schoolmasters and mistresses attached to the different stations, and a large number of children in their daily schools, who are carefully educated in the principles of the Christian faith.

The Oberlin Institute, of North America, furnishes six young men, four of them married and two widowers, who come out at their own expense, and are supported as preachers and schoolmasters by the contributions of the people who attend their ministry.

The two latter classes of ministers are Independents, and their united congregations number about 10,000.

The Jamaica Missionary Presbytery consists of eleven ministers, and six catechists, and has schools at every station. This religious body may be computed at 12,000 or 15,000.

The Moravian missionaries are eight, with a chapel and school at every station. Some of their congregations are large. Hitherto they have confined themselves within narrow bounds, but they are now branching out, lengthening their cords and strengthening their stakes. The number of Moravians, or of persons under Moravian influence, may be estimated at 15,000.

If we give to the sixty parish churches, chapels, and licensed school-houses of the church of England, an average of 700 persons each, (a

large estimate,) we have Episcopalians 42,000. Our table then stands thus—

Baptist . . .	90,000
Methodists . . .	44,000
Independents . . .	10,000
Presbyterians . . .	15,000
Moravians . . .	15,000
Church of England . . .	42,000
Scotch Kirk (say) . . .	3,000
Roman Catholics . . .	2,000
Jews . . .	5,000

Total 226,000

As the present population does not greatly exceed 400,000, this enumeration of different sects leaves nearly one-half of the people as belonging to no class of religionists whatever; and if we consider the natural unwillingness of man to pursue a religious course, and look at the surface of Jamaica, and observe how numerous its neglected districts, without a school or place of public worship for many miles together, both in mountain and plain, we shall not think the statement, however appalling, to be far removed from the truth. With all the religious care hitherto exercised, there still remains a dense mass of ignorance and superstition, which nothing but the pure light of the Gospel can chase away. More places of public worship must be built, more schools established, and a stronger interest felt and cultivated by the religious public in Great Britain before the West Indies will become, what we should wish to see them, a bright moral example to all the regions around.

Schools.

The schools of Jamaica should be multiplied by the help of a paternal government, and efficient masters sent out from the normal schools at home. The children receiving instruction are estimated by the bishop of Jamaica, according to a list which he obligingly allowed me to inspect, at 31,866, but this number is much too high. An actual inspection of many of the schools enumerated, leads me to conclude that the total number of day-scholars in all the schools of the land, cannot exceed 25,000, which is a sixteenth part only of the whole population. There are no schools more really useful than some of these which belong to the Micho charity. These institutions are perfectly unsectarian; they have already received considerable help from the home government, and are deserving of every encouragement and success. Chapels, school-houses, ministers, and teachers, are, however, but the apparatus of religion; the question remains to be considered, What proof do the people give that they profit by the advantages afforded them? We see the scaffolding, such as it is; but where is the venerable majestic pile? Many persons have told me that, contrasting the present moral and religious state of Jamaica with what it was only ten years ago, the transition is as from darkness

to light. There are now no crowded "Sunday markets;" the first day of the week is observed as a day of rest by all classes, and solemnly devoted to its proper object by large numbers of the common people. The doctrines of Christianity, new to many of them, seem to gladden their hearts; "old things are passing away,"—degrading and immoral customs, once so common in every class of society, are now viewed as sinful. Marriage, which a few years ago was almost unknown, and every where discouraged, is now three times more common, in proportion to the number of inhabitants, than in England; and even some of the planters, stimulated by the example of the despised blacks, ashamed to be thought less moral, are entering into the matrimonial bond with the mothers of their children.

Diminution of crime.

Crime is diminishing. The prisons at Kingston, to which city, as to a common sewer, the scum and filth of the population naturally flow, are, perhaps, as full as they used to be; but the jails of the rural districts have very few inmates. At Falmouth, the capital of the large parish of Trelawney, two weeks ago, only two prisoners were brought up to the sessions for trial; one was acquitted, and the other sentenced to a week's imprisonment. At Chapelton, the chief town of the parish of Clarendon, containing 20,000 inhabitants, the prisons, last year, were thrown open at several different times, and on one occasion, for eight days together, there not being a prisoner within the walls. At one of the quarter sessions at Mandeville, not a single prisoner was brought up for trial; and one of the proprietors of the extensive Elam estate, in the parish of St. Elizabeth, on which are located 1200 people, assured me that, since freedom, not a single criminal charge of the slightest kind had been brought against any one of them. In the jail at Morant Bay, I found four English sailors, committed for an assault, but not a single black or coloured person. At Port Antonio, a shipping town, fourteen prisoners of every class; and at Buff Bay eleven. The walls of the prison at Buff Bay, so little do the authorities care for their convicts, were broken down, and the prisoners walked in and out at pleasure. The arms and accoutrements of the island militia—an active, and once dreaded body—arrayed in battalions to preserve order, are left to rust and grow mouldy; the very discipline of their corps is gone; if a muster be called, the privates (white men, of course) refuse to attend it; and the new police, lately organized by the House of Assembly, at a great expense, *in terrorem*, have, in many places, so little to do, that they are ready to create a riot now and then to relieve the monotony of an idle life.

The cause of temperance has numerous supporters. Several ministers of different denominations have prevailed on their people entirely to abandon the use of rum. The ministers of the Jamaica Presbytery have distinguished them-

selves in the temperance reformation; all of them are temperance members, and three-fourths of the body tee-totalers. In the one Presbyterian congregation of Hampdon, in Trelawney, consisting of 2300 persons, 1326 are temperance members, and 360 have joined the Total Abstinence Society. When a new brother offers to join the temperance section, the tee-totalers ask him if he wishes to go through apprenticeship again, and tell him he had better come to freedom at once. The labourers on the large Orange Valley estate, in St. Ann's, have all refused to assist in the making of rum; the overseer is compelled to employ strangers to do the work. If the ministers of religion would every where do their duty, the vice of dram-drinking would vanish from the land: drunkenness, however, is far from a common vice among the black people.

My Essex friends may depend upon the fact, that Jamaica, with the exception, perhaps, of Kingston, its capital, where broils, quarrels, and petty assaults are very common, has pre-eminently a quiet and sober population. The instruction hitherto imparted has produced a most salutary effect. The influence of religion is extending itself widely; the Holy Scriptures, hymn-books, and the Pilgrim's Progress are purchased by the people in large quantities, and so sensible are they of the advantages conferred on them since freedom, and so grateful to their religious teachers, that they seem willing, much as they love money, to make any reasonable sacrifice to extend and perpetuate the benefit. They build spacious and substantial chapels and school-rooms at their own cost, some of which, especially in the mountains, owing to the difficulty of transporting the materials, are very expensive erections.

Cheerful liberality of the negroes.

As a specimen of the ready and cheerful manner with which the claims of chapel-building are met by the kind-hearted labourers of this country, I will mention a few interesting facts. The Church Missionary Society required a new chapel at Rural-hill, in St. Thomas of the East; the black people contributed towards it, in sixteen months, in labour and money, the sum of 700*l.* currency, or 420*l.* sterling. The Baptist chapel at Montego Bay was pulled down by the planters: a new one was resolved on, and in one day, at the opening of the building in 1837, the people contributed 604*l.* sterling! At Falmouth, a fortnight afterwards, an equal sum was raised in one day, for a new chapel there. The chapel at Montego Bay was begun in 1835, and has cost, with the fencing in, 7800*l.* sterling, of which sum the labourers alone contributed 5400*l.*! A new parish church was wanted at Port Antonio, and a very beautiful building has been erected there. The treasurer assured me that the black people, who love the rector for his kindness and diligence as a Christian minister, contributed 1000*l.* currency, or 600*l.* sterling towards its erection, because the sum voted

by the parish and the House of Assembly fell short of the required amount. I was at Mount Carey, a station of the Baptist Missionaries, on the 6th instant. The people brought in their "First of August" offerings towards the erection of a new chapel in that district; the subscription had been only begun four weeks, and the sum amounted to 315*l.* 8*s.* sterling. My excellent friend, Thomas Burchell, had given notice, a few days ago, that he intended on this day to prepare for the foundations of the proposed building, and had requested the people to give him a day's labour to prepare a new road, and make the needful excavations. Early in the morning, the roads, lanes, and bye-paths of this part of St. James were sprinkled with men and women in every direction, bearing hoes, hatchets, cutlasses, and crowbars, and the numbers assembled on the spot to begin operations were 538! By four o'clock A. M., trees were cut down, huge rock stones removed, the foundations of the chapel dug, and a substantial road made. Leave the voluntary system in undisturbed operation in this country, and the people will do all that is needful towards providing places of public worship for themselves, without any aid from the state.

Credulity and Superstition.

Whilst, however, the process of regeneration, by religious and moral means, is going on steadily among the people, it is lamentable to observe how large a number of them are easily acted upon by the most childish superstitions. The descendants of Africa are credulous from the cradle, and soon become the prey of the designing. Superstition, it cannot be denied, still exercises an extensive sway. An old woman died a few weeks ago in the parish of Vere, who is reported to have said on her death-bed, or after she was dead, "That the people were no longer to work on Monday, but sit down on that day, and think over what the minister had

said on Sunday." The news spread like wild-fire: on many estates the people stopped working, as though they had heard a voice from heaven, and it has required the earnest interference of the missionaries and other persons of influence to put a stop to the delusion, and restore industry to its proper channel.

I went one morning, with several friends, to breakfast at Papine, one of the large sugar estates belonging to J. B. Wildman, formerly M. P. for Colchester. When we arrived there, the people, instead of being at work, were moving about, all restless, like a hive of bees that are going to swarm. We asked them the reason; one said he was sick, another that he should rest to-day, and give the estate Saturday instead, another said, with some mystery in his manner, there was a matter to settle. We soon discovered that a young black man, fashionably attired, calling himself a Myall doctor, had come to the property, and was persuading the labourers that somebody had bewitched them, which was the cause of all the sickness they had; he had conversations, he said, with good angels, and could get rid of the wizard and all his effects; he understood the angel language, and by virtue of what they told him, he could look into every part of the human body, and remove diseases which no white man would attempt to cure. We invited the young imposter to meet us at the "great house," and there questioned him before the people. When he had finished his story, we asked them if they believed it. They said with one voice, "We do believe it;" and on our expostulating with them in regard to their folly, two men, who seemed to be leaders of the band, expressed a devout wish that our eyes might soon be opened to see the truth. The doctor has since been imprisoned, (not a very sagacious proceeding,) for propagating Myalism, which is an offence against a statute law of Jamaica.

AFTER an unprecedented delay of six weeks' duration, owing to the long prevalence of contrary winds, two Jamaica mails arrived on the 15th instant. (Feb.) The latest dates are from Kingston, Dec. 28. The *Reserve*, with Mr. Knibb and his party, had not then arrived; most probably the next packet will bring us that intelligence. The island continued to suffer from the prevalence of drought, which had been accompanied by an unusual degree of mortality. Among those who have been removed, are Mr. Joseph Wheeler, who had been occupied for some months in the island in his official engagements, as Agent for the British and Foreign Bible Society. He died, much regretted, of fever, at Buff Bay, on the 30th of November. Thirteen days afterwards, (Dec. 13,) Mr. George Webb, who had, for nearly a twelvemonth, occupied the new station formed by Mr. Dendy, at Bethsalem, in St. Elizabeth's, was called to his rest. He appears to have died of the disease (consumption) on account of which he visited Jamaica. He had been removed to Salter's-hill for change of air, and expired at that place on Lord's-day, Dec. 13. On the afternoon of the next day, after a solemn and appropriate service at the chapel, in which the brethren Burchell, Clark, Pickton, and Henderson engaged, his mortal remains were con-

signed to the tomb, there to remain till the glorious morning when all who sleep in Jesus shall rise to meet him at his coming.

OLD HARBOUR.

On sabbath morning, September 27, the solemn ordinance of believers' baptism was administered to eighty-two adults, who had all been under examination for several months, and whose account of their faith and views of the Gospel, personally and individually to the minister in private, and also to the church, had been very satisfactory. On the previous Saturday evening the usual church meeting was held, and the candidates were addressed by the Rev H. C. Taylor, the pastor of the church; several hundreds who came from far to witness this ordinance, took up their abode for the night in the chapel.

The morning was beautiful. The two large white tents, erected on the lawn, and extending nearly to the water's edge, looked very chaste. A little before sunrise the minister took his stand at the water side, and after singing the appropriate hymn—

"Jesus, and shall it ever be," &c.

the congregation, which was exceedingly numerous, were addressed; prayer was offered for all, and the ceremony was performed according to the plain and simple directions contained in the New Testament.

A little before ten o'clock, the congregation again assembled for public worship: both the chapel and the chapel-yard were thronged with hearers. The pastor read and expounded Eph. ii., and made some very appropriate remarks, reminding his hearers of the change which had been wrought among the Ephesians by the Gos-

pel; he then put the solemn question to them—"Are ye quickened by the Holy Spirit, or are ye still dead in trespasses and sins?" After the exposition, he gave the candidates the right hand of fellowship, and solemnly reminded them of their duty as Christians: the ordinance of the Lord's-supper was then celebrated, and about two o'clock this great assembly retired orderly, to their respective homes.

Mr. Taylor frequently travels to and from his preaching stations at Old Harbour and Carlisle Bay, a distance of twenty miles. On one of these journeys several persons in the neighbourhood of Salt River, watched the opportunity of his passing, and solicited him to stop and preach to them, assuring him that they would provide a convenient place for the purpose. Mr. Taylor promised that, on a day appointed, he would visit them, and comply with their request, and on sabbath-day, the 4th instant, a large congregation was collected in a commodious shed, which had been erected expressly for the purpose; the attentive audience listened to the word of life, and there is now every probability that this very destitute part of the parish, in reference to public worship, will, with its numerous population, have a regular supply of the means of grace; and, under the blessing of God, we hope soon to know that a church, founded on Christian principles, is established at this place: "The fields are white unto the harvest." May God thrust forth many labourers into his field!

ARRIVAL OF MISSIONARIES OUTWARDS.

Mr. and Mrs. Small, who left Spithead on the 14th of August last, arrived at Cape Town after a long but pleasant voyage, on the 30th of October. Our friends had received kind attentions from Dr. and Mrs. Philip, and expected to pursue their voyage to Calcutta in a few days.

The *Kingston*, Broadfoot, after a voyage of forty-seven days, arrived at Kingston on the 18th of November. It will be remembered,

that by this vessel, our negro brethren, Edward Barrett and Henry Beckford returned to Jamaica, accompanied by Mr. and Mrs. Millard, appointed to labour, in connexion with Mr. Abbott, at St. Ann's Bay and the surrounding stations. Mr. Millard speaks in high terms of the kind attentions paid to himself and his companions by Capt. B., and was preparing to enter on his extensive field of labour with gratitude and hope.

CONNEXION OF THE BRITISH GOVERNMENT IN INDIA WITH IDOLATRY.

It is well known to those who are acquainted with the state of Christian missions in India, that the encouragement given by the East India Company to the false religions of the natives, forms one of the chief obstacles to the progress of Christianity in that part of the world. The Brahmins and others are accustomed to repel the arguments of the missionaries against their idolatrous practices by alleging the support given to them by the British authorities. "Why," say they, "do you find fault with our religion, when your own government openly supports it?" The Mahomedan rebuke is still more pungent, "You may pile up your arguments from earth to heaven, they will never make me a Christian. You are idolaters, and we hate idolatry. We serve one God: you pretend to serve one God, and yet support idolatry. Since you ruled this country you have always paid for the support of idolatry; we never did. And you can support idolatry, and yet be Christians!"

We quote the above sentence from a small pamphlet published last year by W. A. Hankey, Esq., because it expresses briefly, but forcibly, the reason which should stir up all who fear God, and desire that he alone should be worshipped in the earth, to unite in vigorous efforts for putting an end to the evil described. A few individuals have steadily laboured, with this object in view, for several years past, and the different Missionary Societies have introduced Resolutions bearing upon it, at their respective anniversaries; but it has not yet obtained such a hold on the mind of Christians at large as it ought to have done.

It is very possible this may arise in part from the explicit assurances given to Parliament by her Majesty's Ministers, so long ago as July, 1838, that this disgraceful connexion should be forthwith discontinued. Unhappily, these assurances have hitherto, especially in the case of the Presidency of Madras, been WHOLLY NUGATORY. This will appear from the following particulars, which we copy from a Circular lately issued from the office of the Provisional Committee, who have kindly undertaken to bring this painful subject before the public eye.

1.—In accordance with the published orders of government, an annual offering is still made by the government, through its representatives, to a heathen idol, called, in the official documents, the "Madras goddess;" which is brought for the purpose, to the gate of Fort St. George. On which occasion the symbol of marriage, (called a "tâli,") is presented on the part of the government, and, in the presence of assembled multitudes, placed round its neck.

2.—A portion of the public revenue of the government is still derived from offerings annually made by Hindoos at the shrines of the heathen gods.

3.—Portions of the public revenue are still gratuitously applied towards the expense of heathen ceremonies, and for offerings to heathen gods; the British government thereby directly sanctioning idolatry, and even performing, by their servants, an act of idolatrous worship.

4.—European and Christian servants of the Company are still required, upon pain of displeasure, and at the risk of removal, to administer the endowments of certain heathen temples,* to appoint the servants of the idol, to keep the buildings in repair, and generally to superintend the temple establishments.

5.—Salutes, as marks of respect, at native heathen and Mahomedan festivals, are still fired, by order of the British government, both at Fort St. George and elsewhere, in the Presidency of Madras, and in that of Bombay; and British Christian troops and public servants are required, for purposes other than of keeping the peace, to attend at Hindoo and Mahomedan religious festivals and ceremonies.

6.—The attendance of the regimental bands at regimental heathen and Mahomedan festivals is still required, under the Madras Presidency; and, consequently, Christians, both native and descendants of Europeans, are virtually compelled to take part in idolatrous and Mahomedan processions and ceremonies.

These facts will convince our readers of the urgent necessity of taking, without delay, such steps as may be in their power to effect the deliverance of our country from what must be regarded as a national sin. With this view, it is recommended that Petitions should be sent without delay to both Houses of Parliament. A copy of that which has been prepared by the Committee already mentioned, will be forwarded from Fen-court to any friends who may wish to receive it; but as brevity is, in many instances, deemed of great importance, we subjoin the following form for the convenience of those who may feel disposed to adopt it. It is especially requested that the clause, requiring that a definite period shall be fixed at which all these grievances shall absolutely cease to exist, should *not* be omitted.

Petitions may be written on parchment or stout writing-paper. If sent by post, directed to any Peer or Member of the House of Commons, marked on the cover "Petition," and left open at the ends, they will be delivered postage

* Although the Pilgrim-tax has been abolished in Bengal, yet even there the lands belonging to the temple of Juggernaut are retained under the management of British revenue officers; a course by which the support of the temple is perpetuated, and a protection against fraud and waste extended over temple lands which is not given to any other property.

free ; or, where it is preferred, they may be sent to the Secretaries, Baptist Mission-House, Fen-court.

It is very desirable that those who wish well to the effort should write to their representatives in Parliament, pressing upon them the importance of giving their support to the object of the Petition.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled :—

[Or, To the Lords Spiritual and Temporal, in Parliament assembled :—]

The humble Petition of

Showeth—

That your Petitioners have learnt with the deepest regret that, notwithstanding the explicit assurances given to Parliament by her Majesty's Ministers, in the year 1838, that the connexion of the British Government with the superstitious and idolatrous practices of the natives of India should be forthwith discontinued, nothing effectual has yet been done to accomplish this important object.

That your Petitioners entirely disclaim all wish for Government interference in any way with the Hindoos or Mahomedans, in their religious affairs ; they simply require the same protection to be extended, and the same regard paid to the just rights of her Majesty's subjects, and to the consciences of British and native Christians, as are now enjoyed by their heathen and Mahomedan fellow-subjects ; and that practices, the abolition of which was directed eight years ago by the Honourable Court of Directors themselves, shall, without further delay, cease and determine.

That your Petitioners are fully convinced, both on the evidence of facts, and on the testimony of individuals of experience resident in the country, that any apprehension of danger in following out this wise and just course is groundless.

Your Petitioners, therefore, respectfully, but most strenuously, urge your Honourable House to adopt such measures as will insure the transmission to each of the Presidencies of India of clear and unqualified orders for the entire abandonment of the practices in question. And that, in the issuing of such orders, a time be fixed by the authorities at home, within which the several Governments shall be required, without fail, to carry them fully into execution ; that thus at length practices be terminated which are inconsistent with the first principles of our holy religion, subversive of the rights of conscience, and which constitute a serious obstacle to the success of Christian missionaries in their efforts to impart the blessings of Christianity and social improvement to our fellow-subjects in India.

And your Petitioners will ever pray, &c.

P. S.—Since the above article was in type, communications have taken place on the subject to which it refers, in the House of Commons, between Sir R. H. Inglis, Bart., and the President of the Board of Control, Sir J. C. Hobhouse. It is very satisfactory to learn that the latter gentleman admitted the flagrant nature of the evils of which we complain, and that he had been misinformed as to the fact, that measures were in progress at the Presidency of Madras, for their removal. We apprehend there can be no doubt of the earnest desire of her Majesty's Government to effect a change, but the obstacles in the way are greater than our readers are aware of. It is considered, therefore, that Petitions, as previously recommended, will be of much service in strengthening the hands of the Home Government, and thus hastening a consummation devoutly to be wished by every Christian.

Home Proceedings.

NOTICES.

THE Committee have the pleasure to announce that the Rev. JOHN HARRIS, D.D., of Cheshunt, and the Rev. J. J. DAVIES, of Tottenham, have kindly engaged to preach the Annual Sermons for the Baptist Mission, on Wednesday, the 28th of April next. Further particulars will be given in our next number.

The health of our esteemed friend, the Rev. G. Pearce, having been in a merciful degree restored, he expects, with Mrs. Pearce, to return to Calcutta in a few weeks. Friends who are kindly preparing packages to send to India by him, are requested to forward them to Fen-court by the second week in April, if possible.

DEPARTURE OF MISSIONARIES.

On the 22nd of January, Mr. C. H. Hosken, lately pastor of the Baptist church, at Clonmel, Ireland, with Mrs. Hosken and their infant child, embarked on board the *William Henry Angas*, Thomas, for Belize, with a view to co-operate with our esteemed friend, Mr. Henderson.

On the 2nd of February Mr. and Mrs. Dalliwell, from Sunderland, embarked on board the *Flora*, Leveque, bound for Annatto Bay and Port Maria, in Jamaica; and on the 4th of February Mr. and Mrs. Williams sailed in the *Amity Hall*, Ford, for Kingston.

Mr. Williams was a student in Bristol College, after having spent some time at Pontypool, under the instruction of the Rev. Thomas Thomas.

Mr. Dalliwell will take part in the labours

of Mr. Day, in the several stations devolving on his care in that north-easterly part of the island.

Mr. Williams is designed to occupy a new station, lately formed by Mr. Phillippo, at the earnest solicitation of many of the inhabitants of Manchester.

We regret to add that, in the violent storm of Friday, the 5th, the *Flora* was driven on the Nore sand, having previously been driven from all her anchors. For several hours the lives of all on board were in great danger, and their sufferings were much increased by the extreme severity of the weather. A kind Providence shielded them from further injury; and the vessel has safely returned to the Docks, where her cargo has been taken out, and she must remain till the necessary repairs have been effected.

ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to ladies at St. Mary's, Norwich, for a case of fancy articles, for the Rev. J. M. Phillippo. To ladies at Stepney, for a box of fancy articles, for the Rev. E. J. Francies. To Mr. John Hills, of Sunderland, for a box of books and useful articles; and to Miss Cleaver, for ornamental ar-

ticles. There have also been received a box from Mrs. Scott, for Mrs. Henderson, of Belize; a paper parcel, for Mrs. B. Millard; two chests from Bristol, for the Rev. W. Knibb; seven packages, for the Rev. S. Oughton; a box, for the Rev. Mr. Williams; and a parcel of hymn-books, for the Rev. H. C. Taylor.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of the present month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretaries, No. 6, Fen-court, Fenchurch-street, accompanied by the list of subscribers, &c., in alphabetical order.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the Month of January, 1841.

SUMS RECEIVED AT				£	s.	d.		£	s.	d.	
FEN-COURT.											
<i>Subscriptions.</i>											
	£	s.	d.	Gurney, Joseph, Esq...	10	0	0	Smith, Mrs. W. L.....	1	1	0
Bagster, S., Esq.	1	1	0	Gurney, Thomas, Esq...	1	1	0	Salter, Mrs. W. A.....	1	1	0
Blight, G., Esq.....	1	1	0	Gurney, Mrs. Thomas...	1	1	0	Thompson, Rev. J.....	1	1	0
Bartlett, W. P., Esq....	1	1	0	Gurney, Miss.....	1	1	0	Tripe, Mr. W.	1	1	0
Blackett, Mrs. G.....	1	1	0	Gurney, Mr. H.....	1	1	0	Turner, Sharon, Esq...	2	2	0
Bradford, Major	1	1	0	Gurney, Miss A.	1	1	0	Ward, Mr. T.....	1	1	0
Cartwright, R. Esq.....	5	0	0	Gurney, Miss M.....	1	1	0	Waymouth, Hen., Esq.	2	2	0
Chandler, B., Esq.,				Hoare, Samuel, Esq....	5	5	0	Woolley, G. B, Esq.....	2	2	0
Sherbourne	3	3	0	Howard, Luke, Esq.....	4	4	0				
Dimsdale, Mrs.....	2	0	0	Henley, Rt. Hon. Lord	5	5	0	<i>Donations.</i>			
Dore, Mrs.....	1	1	0	Hamilton, Mr. T.....	1	1	0	R. M., for <i>Africa</i>	10	0	0
Dennis, J., Esq.	1	1	0	Jameson, Mrs. W. K...	1	1	0	Friend, by Mr. Wood,			
Freeman, Messrs. W.				Knight, Mrs.....	1	1	0	Totteridge.....	5	0	0
and J.....	2	2	0	Lainson, Mr. Alderman	1	1	0	Rev. E. Steane.....	5	0	0
Fuller, Mr. W. C.....	1	1	0	Lloyd and Key, Messrs.	1	1	0	Thomas Gurney, Esq.,			
Gillman, W., Esq.....	1	1	0	Lushington, Sir Steph.	3	3	0	for <i>Entally</i>	5	0	0
Green, Stephen, Esq...	1	1	0	Masters, Mrs.....	2	2	0	Mrs. T. Gurney, ditto...	4	0	0
Gurney, W. B., Esq.....	50	0	0	Meredith, Mr. J.....	1	1	0	X. Y. Z.....	10	0	0
Ditto, for <i>Entally</i>	15	0	0	Overbury, Mr. B.....	1	1	0	Josiah Forster, Esq., for			
Ditto, for <i>Africa</i>	10	0	0	Priestley, Mrs.....	2	2	0	<i>schools</i>	1	1	0
				Penny, J., Esq.....	5	0	0	Mr. Cross	0	10	0
				Ridley, S., Esq.....	1	1	0	Friend near Tring.....	1	0	0
				Stone, Mr. N.....	1	1	0	Forfeits by a Miss. Box	0	10	0
				Smith, W. L., Esq.....	2	2	0				

*Collections, Donations, &c. in
London and Vicinity, for the
removal of the Debt.*

Collected by		£	s.	d.
Benham, Mr. James ...	14	4	0	
Benham, Miss E.	2	10	0	
Burt, Miss.	5	0	0	
Freeman, Mr. T.	5	0	0	
Gamble, Miss.	0	6	0	
Jackson, Mr. S. (don.)	5	0	0	
Smith, W. L. Esq. ditto	10	0	0	
Stovel, Rev. C.	8	6	6	

Legacies.

George Symmers, Esq., of Colts	33	10	0
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LONDON AUXILIARIES.

Hackney, for <i>Africa</i> ...	112	10	9
Meard's-court, ditto...	16	8	5

COUNTY AUXILIARIES.

Bedfordshire.

Biggleswade	31	2	8
Ditto, for <i>Entally</i>	10	0	0
Ditto, for <i>Female educa-</i> <i>tion</i>	5	0	0
Sandy	3	12	2
Stotfold	5	0	0
Bedford	11	2	0
Wootton	2	6	6
Cranfield	3	3	0
Amptill and Maulden	7	2	2

Buckinghamshire.

Datchet	1	10	0
Wyrardisbury	2	10	0
Wycombe	38	14	11
Buckingham— Mrs. Priestley, for <i>debt</i>	5	0	0

Cambridgeshire.

Soham	1	16	0
Chrishall Grange— Mrs. Ellis	0	11	0
Ditto, for <i>Africa</i>	1	1	0
Triplow, by Miss Foster	1	12	0

Devonshire.

Modbury	4	8	0
Kingsbridge	11	4	0
Newton Bushel	4	7	7

	£	s.	d.
Bovey Tracey	7	12	6
Malborough	1	12	0
Brixham	7	0	0
Dartmouth	13	3	0
Paignton	4	3	3
Colmuppton, per Miss Frost	4	19	6
Tavistock, per Miss Angas	2	1	0
Miss Angas (Annual subscription)	5	0	0

Essex.

Loughton Miss. Assoc. half year	5	19	0
By Mr. Searle, for <i>debt</i>	10	0	0
Epping— Rev. W. Weare, for <i>debt</i>	1	1	0
Romford	4	10	0

Huntingdonshire.

St. Neot's	25	15	6
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Middlesex.

Harlington— Mr. Hunt, for <i>debt</i> ...	10	0	0
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Northamptonshire.

Northamptonshire, for additional Mission- aries to <i>Jamaica</i>	15	4	0
Kettering— Independent chapel, per Rev. T. Toller	2	0	0

Oxfordshire.

Oxfordshire Auxiliary	100	0	0
Oxford— By Miss Collingwood, for <i>India</i>	9	9	0
Ditto, for <i>Jamaica</i>	8	6	0

Suffolk.

Stradbroke	13	1	9
Diss	13	3	0
Shelfanger	6	5	0
Stoke Ash	6	1	0
Horham	0	19	0
Eye	20	1	1
Henly	2	16	9

Surrey.

Bagshot	4	10	0
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Sussex.

	£	s.	d.
Hastings— By Miss E.M. Saffery, for <i>debt</i>	5	0	0

Shropshire.

Whitchurch— J. Kennerley, Esq., for <i>debt</i>	1	0	0
Shifnal	3	3	0

Warwickshire.

Birmingham— B. (Ann. sub.)	1	1	0
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Wiltshire.

Bratton	17	10	9
Ditto, for <i>Africa</i>	1	0	0

Yorkshire.

Masham and Bedale ...	12	7	0
Borobridge and Dish- forth	30	0	0
Ripon— F. Earle, Esq., M. D.	4	12	0

SOUTH WALES.

Glamorganshire.

Swansea— D. Walters, Esq. and friends, for <i>debt</i> ...	8	0	0
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Carmarthenshire.

Cwmfelin	1	5	0
Hebron	0	12	6

SCOTLAND.

Aberdeen, for <i>debt</i>	20	0	0
Irvine, ditto	5	0	0
Glasgow— R. Kettle, Esq., for <i>debt</i>	10	0	0
Fraserburgh— Mr. J. Wemyss, for <i>debt</i>	1	1	0
Leslie, Fife, ditto	1	0	0

ARRIVAL OF MR. KNIBB AT JAMAICA.

We have just heard of the arrival of our valued friend, Mr. Knibb, with his companions, in Jamaica, and we stop the press to insert the letter announcing the fact, which, we are assured, will be read with much gratification by our friends throughout the country.

Falmouth, Jan. 14, 1841.

MY DEAR BROTHER,—Again I address you from this interesting island. We had a pleasant, and, I hope, profitable, voyage. The captain was very kind and attentive, and not a single jarring note disturbed our Christian harmony during the voyage.

I have to get ready for the sabbath. By next

packet I hope to send some account of our landing, which was deeply interesting.

We are well and happy. My share towards the 500*l.* was collected in a few hours. You may expect it before the public meeting.

Love to all.

Yours very affectionately,

WILLIAM KNIBB.

IRISH CHRONICLE.

MARCH, 1841.

WE should not from month to month call the attention of our friends to the pecuniary condition of the Society, but for the necessity of the case. The Committee have incurred debt in fulfilment of the trust reposed in them. They had no alternative but to recall agents, or to continue them at the risk of temporary pressure. The demands of Ireland on the one hand—the generous and liberal feeling of people in this country towards her on the other, forbid the Committee to dismiss agents: they are glad and grateful to have to add, that continuing them is meeting with its appropriate response. From the subjoined list of contributions, in addition to those already acknowledged, friends will see that nothing more is needed than a persevering and kind effort to relieve the Society from its difficulties—and it is hoped that the communications from Ireland in the present Chronicle, will offer a sufficient inducement to all who can, to aid in this work of faith, and labour of love.

The following sums have been given or promised towards the extinction of the Society's debt.

By members of the Committee.		
Mr. W. C.	10	0 0
Mrs. Burls	10	0 0
Mr. P.	10	10 0
Mr. Harris	10	0 0
Mr. Gover	1	0 0
Mr. Burgess	1	1 0
Mr. Watson	5	0 0
Mr. Merrett	10	0 0
Eagle Street collection, Jan. 31,		
by do.	8	4 0
Mr. John Freeman	10	0 0
Mr. Penny	5	0 0
Mr. Sanders	5	0 0
Mr. Thomas Pewtress	5	0 0
By the Secretary	5	0 0
Mr. Bowser	5	0 0

Jos. Gutteridge, Esq., by Mr. Bowser..	5	0	0
Messrs. Richard and Thomas Freeman, by do.	5	0	0
Abraham Jackson, Esq., by do.	5	0	0

Miss Davey, Norwich, by Rev. George Francis	5	0	0
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By Mr. Benj. Roberts, Oswestry.			
Mr. Thomas Roberts	1	0	0
Mr. Benj. Roberts	1	0	0
Mr. Joseph Roberts	1	0	0
Miss Mary Jane Roberts	1	0	0
Miss Hannah Roberts	1	0	0
Miss Elizabeth Roberts	1	0	0
	6	0	0

The following letter of Mr. **HARDCASTLE**, in acknowledgment of a donation of flannel and other warm clothing from a kind friend, who hands it to the Secretary, in the hope that others may be induced to do as she has done, will be read with interest.

Waterford, Jan. 25, 1841.

DEAR MADAM,—Mr. Green forwarded to me your very acceptable and generous present of clothing for the pious poor in Ireland; and supposing by that designation that you intended the poor members of our own churches should receive the first attention, I carried the parcel with me to Cork, where several of our brethren were expected to assemble, and its contents were chiefly divided between the brethren Thomas, of Limerick; M'Carthy, of Kilbeggan; Berry, of Abbeyliex; Mr. Trestrail and myself having scarcely any poor members in need of assistance. I am desired, by the brethren, to present our united thanks, and to say that our best judgment will be exercised in disposing of them so as to fulfil your kind intentions.

From the interest which you evidently take in the welfare of *poor Ireland*, it will be gratifying to you to learn that the affairs of the society in the south are considerably improving. We had very delightful meetings in Cork the week before last, for five successive days, when the meeting house, after undergoing repairs to the amount of £250, was re-opened, and a valuable fellow-labourer of the Independent denomination, was ordained pastor of a sister church in that city. We all united in the respective services with much fraternal feeling, and expect that better days for Cork have now commenced.

At this meeting we also formed the Irish Southern Baptist Association, from which, under the divine blessing, we expect much good; it being our intention to meet quar-

terly in succession at our respective places of abode, for prayer, united counsel and encouragement, preaching the word, holding meetings for the revival of religion, and the adoption of such measures for the extension of the Redeemer's kingdom as, in the providence of God, may appear desirable and practicable.

Many are our difficulties and discouragements in this country, which our dear English friends can scarcely realize, but they are not too great to be overcome by that instrument which is "mighty through God." During the fifteen years which I have spent in this country, I have not known the Baptist interest to wear so encouraging an aspect; our churches are in a healthier condition—we have the prospect of our energies being united—every portion of our field of labour will receive additional culture, and we trust that the spirit of prayer increased amongst us will be attended by showers of blessing from the great Husbandman.

We trust and we entreat that our friends in England will often remember us at a throne of grace; indeed we need their sympathy and all the encouragement they can afford us, by kind and energetic co-operation. Though sometimes "cast down," we are very far from despairing, indeed I think I could not select a better term than "*hopeful*," to describe our prevalent feeling in our work.

Will you excuse this enlargement, from
Yours, with Christian regard,
C. HARDCASTLE.

The following extracts from a letter to the Secretary from the north of Ireland, exhibit a picture of even that highly favoured district, which would stir the spirit of an apostle, Acts xvii. 16, and which will not be wholly lost on our spirits:—

Coleraine, Jan. 20, 1841.

REV. AND DEAR SIR,—You know the nature of the ground which we are endeavouring to break up. It is in the very heart of Ulster. But are our labours, therefore, rendered unnecessary? O that this were the case in fact, and that I were persuaded of it! I should soon start for some other spot where "the savour of life" had not hitherto penetrated. But no place I believe is in greater need of the faithful exhibition of the simple gospel. The people may be said to be sermon-proof in the ordinary way. Now, sir, I can with full confidence thank God for having honoured me as an instrument in breaking in upon this listlessness and indifference to the vital influence of the truth. In spite of the determined and incessant efforts of spiritual guides, but ill-qualified to lead, the interest in my meetings is increasing on all sides. The stations I attend in rotation are as follows:—Ballynagg, 2½ miles from Coleraine; Knowhead,

2 miles; Ballywillan, 4 miles; Dunellis, 3 miles; Castlerow, 1½ miles. Besides, I have other little meetings as often as opportunity offers in the town.

But, dear brother, you can have no idea whatever of the bigoted feeling even of some of the best disposed among the hearers. The system in which they have been educated has such a hold upon their prejudices, that God only can break it. Its framework they consider sacred. Whoever touches it touches the apple of their eye. However cold and careless they may be in the cause of the gospel, their warmth and devotedness here are unquestionable. If they do not live for Christ—no matter—they will fight hard for their peculiar forms of doctrine and discipline. With them the question is not, is it according to the law and the testimony? but, is it according to the catechism? Nor is it surprising that it should be so. The bible they have condescended generally to leave in the hands of the clergy; in the catechism they have been drilled from their childhood. Paternal and clerical authority have riveted its doctrines upon their minds; and by no gentle wrench can scriptural liberty be restored. The supposition that the catechism might contain error, is, with them, much the same thing as cursing the breasts which nourished them in infancy.

In my last letter, I mentioned having visited Letterkenny. It was truly a season of refreshing. The church is small, but in an excellent state. I wish I had the means of visiting some other little churches in Ireland, to stir them up in the Christian enterprise, and promote a spirit of union and brotherly love. They have been too long neglected; and having no intercourse with those of their own denomination, or with Christians in general, they have contracted a narrow spirit, under the evil effects of which they will, in all probability, long labour. The Letterkenny church, I am happy to say, is not of this description. I was astonished to find them so well acquainted with the nature of the bond which unites the members of a Christian church. But I must conclude this letter. The writing of it has relieved the pressure of an unoccupied hour. O could the society aid me with a reader, our success would be unquestionable, though not perhaps immediate. In reading the scriptures in private, and in collecting meetings, he would be of immense service.

Your partner in the afflictions of Christ,
W. S. ECCLES.

Mr. MULHERN, under date *Newtonards, Co. Down, Jan. 27*, writes to the Secretary:—

DEAR SIR,—When I last heard from you I informed the friends at Conlig of the determination the committee had come to with regard to my being permanently settled

here. After preaching a few times in Conglig and the vicinity, I set out on the 17th ult., for the county of Sligo, travelling by Donegal, where I arrived the following evening, and was most kindly received by my Christian friends in that town. Here I soon found cause of much gratitude to my heavenly Father, for reason to believe that my former visit had not been altogether in vain; as some careless sinners had since manifested a spirit of anxious inquiry after the things which make for their everlasting peace, while the attention of some Christians has been turned to the nature of some of our Lord's long-neglected institutions. One thing is certain, that divine truth will never suffer by Christian examination. When persons are once brought to prove all things, they are likely to discover, and then hold fast that which is good. Early next morning after I reached Donegal, I set out for

St. Ernan's, two miles from town, to visit J. H——, Esq., J. P., who had left word with a friend, that he should be glad to see me at his own place the next time I might come the way. Here I met a cordial Christian welcome from this gentleman whom I had not seen for some ten or eleven years before. He is a truly good man, one who is willingly spending and being spent in the service of his Lord and master, and he has the means of doing much good. As I had been a Roman Catholic when he knew me before, he requested I would give him a brief account of my life from that to the present time. I did so, and while his heart filled, and his eyes began to overflow with tears of gratitude to the God of all grace, we both kneeled down and experienced such a happy season at the throne of mercy as, I hope, I shall long remember.

CONTRIBUTIONS.

Mr. W. Anderson	2 0 0	
Well-wisher to the cause.....	0 10 0	
Collected by a Young Friend for Schools	1 17 6	
Mrs. More (Homerton).....	1 0 0	
Churches of North Devon, per Rev.		
Richard May	10 0 0	
Devonport (Morrice Square), per Rev. T.		
Horton.....	4 0 0	
Waterford, by Rev. C. Hardcastle.....	4 11 6	
A Thank-offering	0 10 0	
C. Waghorne, Maidstone.....	1 0 0	
Baptist Church, Berwick-on-Tweed, per		
C. Robson	6 0 0	
Do. Fordroge	4 0 0	
Eagle Street Collection, per Secretary...	8 4 0	
The Right Hon. Lord Arran.....	2 0 0	
Hitchin, by Miss Stringer.		
Miss Bradley.....	0 10 0	
Mrs. Harmonth	0 10 0	
Mr. Perks	0 10 0	
Friends	0 10 0	
	2 0 0	
Mrs. Hearne Staines, sub.	0 10 6	
Mrs. Eives, do.....	0 10 0	
Mr. Lugsden.....	0 10 0	
Mrs. Lugsden	0 10 0	
F. M., by Mr. Pritchard	0 5 0	
M. B. (two quarters)	0 5 0	
Collected by George Francies.		
Diss, Norfolk.		
Simpson, Miss S.....	1 0 0	
Spellman, Mr.....	0 2 6	
Rix, Mrs.....	0 2 0	
Collection at the Rev. Mr.		
Lewis's	1 8 2	
Taylor, Mr. H. O.....	0 7 0	
Taylor, Mr. John	0 5 0	
	3 4 8	
Beccles, Suffolk.		
Collection at the Rev. George		
Wright's.....	4 8 3	
Delf, W., Esq.....	2 0 0	
Rix, S. W., Esq.....	0 5 0	
Sharpin, W., Esq.....	0 2 6	
Todd, Miss Anne	0 2 6	
Leavehold, Mr. W. H.	0 5 0	
	7 3 3	

Harleston, &c.		
Pratt, Mr. J. B.	0 5 0	
Browne, Mr. R.	0 5 0	
Pratt, Mr. James.....	0 5 0	
Grimwade, Mr., and Friend.....	0 3 6	
Spratt, Rev. G., of Fressingfield	1 0 0	
	1 18 6	
Laxfield, &c.		
Reid, Mr. James	0 10 0	
Garrard, Mr.	0 5 0	
Flatman, Mr. Henry	0 2 6	
Holland, Mr. William, of Head-		
broke	0 2 6	
Robinson, Mrs. and Friend	0 4 0	
Baines, Mr., sen.....	0 5 0	
	1 2 0	
Eye, Suffolk.		
Ashford, S., Esq.....	0 10 6	
Branch, Mr. J., don.....	0 10 0	
Cason, Mr. W.	0 5 0	
Gissing, Mr. S.	0 5 0	
Marsh, Mr. J.	0 2 6	
Hines, Mr.	0 2 0	
Collins, Mrs.	0 2 0	
Pittuck, Mr.	0 2 6	
Collection.....	1 2 0	
	3 1 6	
Ingham.		
Collection at the Rev. Mr. Ven-		
imore's.	3 3 4	
Worsted. Collected at the Rev.		
Mr. Humphrey's	8 0 0	
Aylsham. Collected at the Rev.		
J. Bane's	1 8 10	
A Friend at Aylsham	0 3 0	
	12 15 2	
Buxton, &c.		
Gambling, Mr.....	0 10 0	
Cooke, Mr. S. C.	0 10 0	
Wright, Miss M.	0 5 0	
	1 5 0	
Norwich.		
Gooderson and Moll, Messrs. ..	1 1 0	
Taylor, J. O., Esq.	1 1 0	
Willett, Edw., Esq.	1 1 0	
Cozens, Mr. James	1 1 0	
Davey, Mrs.	1 1 0	
Davey, Miss	5 0 0	
Do. for the debt	5 0 0	
Hawkins, Mr. Thomas	1 1 0	

Pearson, Mr. James	1	1	0
Colman, Mr. Jeremiah	1	1	0
Colman, Mr. James	1	1	0
Harmer, Mr. William	1	0	0
Crane, Mrs.	1	0	0
Venning, J., Esq.	1	0	0
Norton, Henry, Esq.	1	1	0
Gurney, J. J., Esq., by J. H. Gurney, Esq.	1	1	0
Gurney, Mrs. Jane	1	1	0
Birkbeck, H., Esq. (don.)	1	0	0
Tillyard, Mr. R.	1	1	0
Trivett, Mr. T. B.	1	1	0
Brook, Rev. William	1	1	0
Ringer, Mr. J. M.	1	1	0
Kett, George, Esq.	2	2	0
Hupton, Rev. James, Claxton	1	0	0
Burlingham, Mr. John	1	0	0
Cozens, Mr. John	1	1	0
Culley, Mr. H. U., Cossey	1	1	0
Culley, Mr. John, do.	1	1	0
Culley, Mr. H.	1	1	0
Murrell, Mr. G. (two years)	1	0	0
Geldart, Mr. Thomas	1	1	0
Brewer, Mr. J. S.	1	0	0
Bignold, Mrs. Thomas	1	1	0
Norton, Mr. Robert	0	10	0
Theobald, Miss	0	10	0
Hodds, Mr.	0	10	0
Culley, Mrs. R.	0	10	0
Tipple, Mr. John	0	10	0
Fletcher, Mr. Josiah	0	10	0
Copeman, Mr. John	0	10	6
Ringer, Mr. J. S.	0	10	0
Butcher, Mr. Jeremiah	0	10	0
Ling, Mrs.	0	10	0
New begin, Mr. James	0	10	0
Philippo, Mr.	0	10	0
Smith, Mrs. and Sons	0	10	0
Brooks, Mr.	0	10	0
Brook, Mr.	0	10	0
Potter, Mr. Thomas	0	10	0
Aggs, Miss L.	0	10	0
Bowles, Mr., Ellingham	0	10	0
Turner, Mr. J., Trowse	0	10	0
Taylor, Mr. G., Deopham	0	10	0
Mackie, Mr. Anther	0	10	0
Allen, Miss	0	10	0
Cozens, Mr. Jeremiah	0	10	0
French, Mr.	0	10	0
Etheridge, Mr.	0	5	0
Coleman, Mr. George	0	5	0
Mitchell, Mr. Samuel	0	5	0
Barnard, Mr., Ellingham	0	5	0
Holmes, Mr. John	0	5	0

Collections.

St. Mary's, Rev. Wm. Brock's	6	5	0
Orford Hill, the Rev. Mr. Green's	3	3	2
St. Clement's, the Rev. Mr. Puntis's	2	3	8
Brooke, by the Rev. J. Green	1	9	7
			69 0 10
Lowestoft.			
A few friends	0	10	6
Corbyn, Mr. J. K.	0	5	0
			0 15 6

Woodbridge.

Francis, Mr. George	0	10	0
Head, Mrs.	0	5	0
Thompson, Mr. Philip	0	16	6
Smith, Rev. John, Haskerton	1	1	0
			2 6 6

Collected by Rev. S. Davis:
St. Peter's, Thanet.

Rev. T. Cramp	1	0	0
Mr. White	0	5	6
Mr. Hodgman	0	10	0
Mr. R. M. Cock	0	5	0
Mr. Covell	0	5	0
Mr. Newby	0	5	0
Mr. Cock	0	2	0
Mr. Mussard	0	2	6
Mr. Busbridge	0	2	6
Mrs. Dawson	0	10	0
Mr. Bradley	1	0	0
Mrs. Saffry	0	5	0
Mrs. Southerden	0	2	6
Mr. Sneed	0	5	0
J. M. C. and two friends	1	5	0
Mrs. Cock	0	5	0
A Friend at R.	0	5	0
Small sums	1	5	0
			8 0 6

Margate.

Coll. at Rev. D. Pledge's	1	13	4
T. and J. Flint	0	10	0
Mr. Cobb	2	0	0
Mr. W. Giles	0	10	0
Mr. R. Jenkins	0	10	0
Miss Brasier	0	2	6
Mr. Rybot	0	10	0
			5 15 10

Eyethorne.

Collection at Rev. W. Copley's	6	7	0
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Dover.

Collection at Rev. J. P. Hewlett's	2	7	1
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Ashford.

Collection at Rev. T. Davis's	3	4	9
Mrs. Davis	1	0	0
			4 4 9

Leominster.

By Rev. S. J. Davis	3	10	0
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Collected by Rev. S. Davis:

Minchin Hampton.

Collection at Rev. J. Dunn's	1	10	0
Mrs. Neale	0	10	0

Shortwood.

Coll. at Rev. T. F. Newman's	6	8	6
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Stroud.

Collection at Rev. W. Yates	3	6	0
Mr. Bishop	0	10	0
Mr. Clissold, Pakenhill	1	0	0

Kingstanley.

Mr. P. King	2	0	0
Miss King	1	0	0
Mr. J. King	0	5	0

London.

Mr. Ridley, Newgate Street	1	0	0
			17 9 0

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand Road, Cork; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. XIX. NEW SERIES.

MARCH, 1841.

Malton, Feb. 6, 1841.

MY DEAR BROTHER,—As you press me for a little information relative to my late movements, I reluctantly comply, being overwhelmed with a multiplicity of engagements, and should prefer that intelligence should be supplied by the ministers and friends in the different localities where I have been. My efforts at Bridlington were commenced in October, and, for the first three weeks, continued every morning at five o'clock, and every evening at seven, visiting from house to house through the day as time and strength would admit, and holding an inquirers' meeting each night after the public service. During this period, had the chapel been three times the size it would have been filled, and consequently the work would have been far more extensive and powerful than it was. The pressure and heat were at times really dreadful. Here, many of the cold, placid, easy, and comfort-loving professors of the day, would object, that these meetings and extra efforts jaded and wear out the people. To which it would be enough to reply, so do the exchange, the factory, the counting-house, and the shop, jade and wear out the people. But, alas! in this frozen age, people may be jaded and worn out in anything except religion. But I beg to deny that the people are jaded and worn out by these meetings, except when they are conducted by ignorant visionaries, or the place of meeting be small and inconvenient, or where persons will not hearken to the counsel of wisdom and experience, but persist in sitting up late, talking, singing, smoking, or drinking intoxicating beverages, and so exhaust themselves, not in the meetings, or in efforts to bring people to them, but in those unwise and inconsistent practices; but to many, the saving of souls from death and hell is nothing to the sublimity and gratification of lying late in bed. But to return to Bridlington: I then held services in the evening only, for a fortnight; and then went on with morning and evening services again for another week, and a deep and extensive impression was made. There were sixty-five

inquirers, thirty-two of whom have been baptized and added to the church. This number might have been much larger, had the church been awake and at work. The efforts were chiefly carried on by a few indefatigable young ladies, and a very energetic poor woman. I do not mean to say that others did nothing; many did what was wise and proper to be done, but in which there was nothing remarkable as to the labour, self-denial, or perseverance displayed. The spirit with which their aged pastor entered into and persevered in the movement, was above all praise; he has been there forty-five years, but I have no doubt he would have been ten times as useful if he had removed during that period. Some Independents of Skipsea having pressed me several times to visit them, I did so, and staid with them five days. I held meetings every night and morning in the Independent and Methodist chapels, and visited nearly every house in the place. A good impression was made, and I hope both congregations were stirred up to a holy determination to pray and labour more for the conversion of souls, and the spread of the glorious gospel of the blessed God. I then returned to Bridlington for a few days longer, and endeavoured to put things in a train for employing, with zealous perseverance and united activity, the energy of the whole church, in vigorous efforts for the glory of God and the salvation of sinners. O that there were the union and love which would warrant the expectation that much work of importance would be done. I find every where a few frozen ones, that will stand in the way of everything requiring self-denial and liberal, energetic, untiring effort; with these the children of caution and mammon always unite, and thus the creeping system is sustained. O the love of money! the cursed love of money and ease. It appears to me that many professors care no more about a thousand souls rolling into hell, than a tender-hearted, feeling man would at the death of a worm. I now proceeded to Stockton on Tees, to hold some meetings in connexion with the re-opening of our chapel there, which had been enlarged; but I was grieved to find

it in such an unfinished state, damp and cold, and no means of having a fire. Dec. 17th, brother Giles, of Leeds, preached two beautiful sermons, and returned the next morning; on the evening of the 18th, the Sunday-school tea party was held, after which several addresses were delivered, which produced some little feeling, which induced us to publish meetings for the next morning and evening; but in this I now think we were premature, the feeling was not deep enough to warrant it; on Lord's day, the 20th, the congregations were good all three times. I then proceeded with morning and evening meetings, but the severity of the weather and the state of the place were much against us; besides which, the members of the church were few and feeble, and quite incapable of carrying out any course of efficient or extensive effort in such a town; in addition to this, Christmas was just at hand, which is ever a most dissipating season: all this made me groan and bitterly lament the want of wisdom and sound judgment in making aggressive movements on the territories of darkness. This, in a great measure, arises from looking upon conversion as miraculous, or a physical change by some sovereign application of power, instead of a spiritual operation by divine truth, in the use of wisely adapted means appointed for that end by the great Head of the church. Hence, such efforts as we could make under these unpropitious circumstances, appeared to me almost as hopeless as sowing seed in a heap of ice with the expectation of speedy growth. But, almost distracted for the state of the church and the town night and day, I was loath to give it up, though very poorly with cold and hoarseness, with feverish restless nights, so that it was only with much weakness I could faintly pursue the great object; but praise and glory to the Lord for his amazing goodness and mercy, he heard prayer, and some few were awakened, and others were brought to decision who had most sinfully trifled with their convictions for years; twelve were baptized before I left, and ten more were expected soon to follow; and besides these, there was a most excellent man, who had been baptized before, a preacher in the town, decided to unite with the church, and I have no doubt will be a most efficient help to them. On receiving your letter, requesting me to visit Shropshire, I determined at once to leave and go to Malton, where I had been expected for some time; and they had now put off their Sunday-school tea party to wait for my arrival; as soon as this became known, the young people got up a petition, and took it about for signatures, pressing me to remain, and stating that it was their conviction that the good work was only beginning; this, I believe, was really true; but not expecting any very powerful or extensive work without much more time and strength than I could

then command, I left, and proceeded to Boroughbridge, on my way to Malton. At Asenby, I was kindly received and entertained by William Tetley, Esq., and preached in his house at night to a pleasing company. Preached at Dishforth the next evening, and the next day went into Boroughbridge; preached three times on the Lord's day, and each evening for the next four days; the congregations increased in numbers and interest, but the weather was so intensely cold, and there being no means of warming the chapel, and the people having for the most part so far to come in the snow, and feeling myself too weak and poorly to visit from house to house, I determined to go on to Malton, yet I think Boroughbridge and the whole neighbourhood would soon enkindle in one holy blaze, if suitable means were adopted. In passing through York, I wondered what the Baptists of this great county could be doing, not to have a cause in this ancient city, and grieved that any professing the name of Jesus should be so indifferent to his glory and the salvation of sinners. On arriving at Malton I was most kindly welcomed, and met the friends, sixteen in number, at their prayer-meeting, and gave them a short address; the same evening I found that things were improving under the wise and persevering activity of brother Boyce, a student from Bradford College; but still the cause was very low and desolate indeed. On Lord's day, the 17th of January, in the forenoon, we had thirty persons besides a few children recently gathered into the Sunday-school, re-established by brother Boyce. In the afternoon, the chapel was three parts full; and in the evening, crowded; the next morning we commenced at five o'clock, and had a good attendance for the first meeting, which was doubled the next morning; and from this time the meetings went on steadily increasing in numbers and power to the very last. Sometimes we were much crowded, and on the two last Lord's days it was said that as many went away who could not get in as those who got in, while every part was crammed full, aisles, vestry, and all, and when brother Boyce and I came to chapel at six o'clock, we met crowds returning, not being able to get within the door, and it was with difficulty that we got to the pulpit; and after the service not less than one hundred and fifty stayed at the inquirer's meeting; fifteen had been added to the church that day; twelve who had been baptized, and three restored, but a larger number are expected to be baptized next Lord's day, and I trust every Lord's day for some time to come at least. The convictions of some were very deep and powerful; one young man was nearly bereft of his reason for a time, and an old man, aged seventy-three, wept like a child, crying out, "Seventy-three, and not cut down, what a wonder!" "seventy-three, and

no fruit, O how awful ! " what shall I do ?" But most to whom we could gain early access, surrendered their souls quickly to the Saviour, relying on his blood, and joying in the great salvation. But the great difficulty of keeping free from cold and hoarseness through this severe weather, prevented my visiting extensively, as it was as much as I could do in general to get voice enough for the public services of the morning and evening, but, through great mercy, I was enabled to preach fifty-one sermons or addresses during the twenty-three days I remained in Malton. O that all the evils and imperfections in them may be forgiven, and that I may find mercy in the last great day, and, through the precious blood of the Lamb, enter the kingdom. We were much indebted to a reclaimed drunkard for the steady attendance at the morning meetings, as regularly every morning he got there and lighted the fire and lamps, so that the chapel was nicely lighted and warmed every morning by five o'clock, without a single failure ; this was so noble, and at the same time so important, that I most gratefully record the fact. They are now about to enlarge the chapel, by the erection of galleries, in which I hope they will have the liberal assistance of all the friends of the Redeemer, as by this noble effort their indefatigable young minister hopes to make it independent of the Home

Mission by the end of the present year, and without it the cause never can support itself. In a few hours after my reaching Bridlington, Mr. S. Cowton, the aged but excellent deacon of the church, and Mrs. Harness, the wife of their aged pastor, died. I remain to bury them, and improve their death, and then proceed to Shropshire, which I perceive is an equally dreary region with the East Riding of Yorkshire, as to the small number of churches and the few members in them. O let all the lovers of Jesus, who long for the spread of the gospel, pray most earnestly and constantly that I may move and act in the wisdom, love, and power of the Eternal Spirit, and that a mighty host of labourers, of a right stamp, may be raised up to run to and fro, that knowledge may increase, and the whole earth be filled with the glory of the Lord. The ministers wanted are men of energetic activity, devotional fire, and untiring perseverance. O Lord, send them ; for this is my incessant cry.

I am, yours affectionately,
THOS. PULSFORD.

P. S. If you print this, let it be published as it is ; if not, please to return it to me, as I like to tell my tale in my own way or say nothing.

THE Committee respectfully request that all Accounts of Monies intended to appear in the next Annual Report, may be forwarded to their Correspondence Secretary, at latest by the 25th of March. The Agents of the Society and the Secretaries of Auxiliaries are also requested to furnish their Statements of Proceedings as soon as possible before that day.

Monies received since December.

	£. s. d.		£. s. d.		£. s. d.
A friend to the society, acknowledged in the Patriot newspaper	5 0 0	Mrs. Joseph Gutteridge, Missionary box	0 5 0	H. Orchard's	5 4 0
Bristol auxiliary, on ac- count.....	90 0 0	Houghton Regis. Collection, at Rev. A. Smith's.....	6 2 0	Berks and West Middlesex.	
		Cook, Mr.....	1 0 0	Harlington.....	6 0 0
		Cook, Mr., jun.....	0 5 0	West Drayton	4 0 0
Bedfordshire.				Windsor.....	4 11 10
Carlton	1 10 6	Luton.		Buckinghamshire.	
Dunstable.		Collection at Rev. H. Burgess's.....	6 17 2	Amersham.	
Collections	17 8 0	Waller, E., Esq.....	1 5 0	Collections in Mr. Bur-	
By Mr. Batchelor, Miss Gutteridge, and Miss Chambers	8 8 9	Davis, Mr.....	0 10 0	ton's	6 3 6
Mr. Batchelor	1 0 0	Johnston, Mr.....	0 10 0	Burton, Mr., subs.....	1 0 0
Gutteridge, R., Esq. .	2 0 0	Spencer, Mr.....	0 10 0	Burton, Mrs., ditto....	0 10 0
Ditto, Mr. Joseph.....	0 10 0	Howe, Mr.....	0 5 0	Climpson, Mr., ditto ..	0 10 0
Ditto, Mr. Matthew ..	0 10 0	Woaks, Mr.....	0 5 0	Hatch, Mr., ditto.....	0 10 0
Flower, Mr.....	1 0 0	Tranter, Mr.....	0 5 0	Morton, —, Esq., ditto	1 0 0
Masters, Mr.....	1 0 0	Sharnbrook.		Morton, Mr. H., ditto	1 0 0
Gold, Rev. D.	0 10 0	Collection at Rev. —		Morton, Mrs.....	0 10 0
Monin, Mr.....	0 5 0	Williams's	6 1 1	Morton, Miss	0 2 6
		Steventon.		Morton, Master	0 6 6
		Collection at Rev. G.		Potter, Mrs. S.....	0 10 0

	£. s. d.		£. s. d.		£. s. d.
[Statham, Mr.	0 10 0	Gloucester. Collection ..	10 0 0	Lyme	1 17 7
West, Mr., donation ..	1 1 0	Hampton. Ditto ...	1 4 0	Prescott.	
Two friends, 2s. 6d. each	0 5 0	Kingstanley. Ditto ...	4 15 0	Balis, Miss, card	0 15 0
Buckingham.		Alder, Mrs.	0 5 0	Collection after sermon ..	0 15 0
Bennett, Mr.	5 0 0	King, Mr. P.	2 0 0	St. Hill	1 1 7
A friend	5 0 0	King, Miss H.	1 0 0	Tannton.	
Hatton, Miss	1 0 0	King, Miss E.	0 5 0	Moiety of weekly subs. ..	7 9 6
Hatton, Mr.	0 5 0	Sodbury. Collection ...	1 10 0	Blake, Mr. J. D.	0 10 6
Rabin, Miss	1 0 0	Shortwood. Ditto	7 0 6	Blake, Mr. R. Rice	0 10 6
Chesham.		Hellier, Mr.	2 0 0	Eyre, Mr. T. S.	0 10 6
Collections at Rev. W.		Heskins, Mrs.	0 8 8	Horsely, Mr. T.	1 1 0
Payne's	11 0 0	King, Mr. J.	0 4 0	Levesley, Mr.	0 10 6
Flaxman, Mr.	0 10 0	Overbury, Miss	0 4 0	Maltock, Mrs.	1 0 8
Garrett, Mr.	0 10 0	Donation	0 3 4	Newbury, Mr.	0 10 6
Marshall, —, Esq.	0 10 0	Stroud. Collection	4 10 3	Newberry, Mr. R. jun. ..	0 10 6
Fenny Stratford and Great		Tea meeting	1 10 0	Stevenson, Mr.	1 1 0
Brick Hill. Collection ..	14 0 0	Collected by P. Aldam ..	0 5 0	Toms, Mr. W.	0 10 6
Flanden. Collection ..	1 10 0	Collected by Sarah Axel-		Walter, Mr., Oldbury ..	
Gold Hill. Collection ..	1 2 7	dine	1 10 0	Lodge	0 10 6
G., Mrs., by Mr. Ives ..	0 10 0	Collected by Mrs. Ste-		Young, Mr. John	1 1 0
Ickford. Collection	1 0 0	phens	1 10 0	Uffculm	1 0 0
King's Hill. Collection ..	1 3 0	Antill, Mr. subs.	1 0 0	Wellington.	
Pearce, Mr.	0 2 6	Clutterbuck, Mr., ditto ..	0 5 0	Cadbury, W., Esq.	2 2 0
Long Crendon	1 16 0	Gardner, Mr., ditto ...	0 5 0	Cadbury, Mrs.	1 1 0
Mill End and Rickmans-		Gold, Mrs., ditto	0 2 6	Cook, Mr.	0 10 0
worth	1 6 0	Hawkins, Mr., ditto ...	0 10 0	Elworthy, Messrs.	1 0 0
Sundry small sums	0 17 6	Hopson, Mr., ditto ...	0 10 0	Gay, Mr.	1 0 0
Missenden. Collection ..	2 0 4	Hunt, Mr., ditto	1 0 0	Gay, Miss Mary, weekly	
Honor, Mrs.	0 5 0	Parsons, Mr. ditto ...	0 5 0	subs.	3 5 4
Newport Pagnel.		Partridge, Mr., ditto ..	0 10 0	Horsely, Mr. W. D.	0 10 0
Bull, Rev. Mr.	1 0 0	Yates, Rev. W., ditto ..	0 5 0	Horsely, Mrs.	0 10 0
Chapman, Mr.	0 5 0	Missionary box	0 10 0	Kingdon, Mr.	0 10 0
A friend	0 2 6	Tewkesbury.		Collection after sermon ..	4 2 8
Osborn, —, Esq.	1 0 0	Gravis, Master G., card ..	1 8 6	Yarcombe	0 11 0
Olney.		Rogers, Mrs., ditto ...	0 2 0	Warwickshire Auxiliary.	
Collections at chapel ..	13 11 3	Scott, Miss M., ditto ...	1 0 0	Attleborough. Collection ..	1 0 0
Moiety of subs. &c.	5 5 0	Trotman, Miss, ditto ...	0 10 0	Coventry.	
Sunday-school class, Miss		Caddicks, Mr., subs. ...	1 0 0	Booth, Mr.	2 2 0
Manning's	0 10 0	Jones, Mr.	0 10 0	Butterworth, Mr.	2 2 0
Poor blind man	0 5 0	Lewis, Mr.	0 10 0	Franklin, Misses	2 2 0
A friend	0 2 6	Rudge, Mr. E.	1 0 0	Dolbey, Mr. S.	1 1 0
Killingworth, Mr., subs.	0 7 6	D. T.	2 0 0	Franklin, Mr. W.	1 0 0
Manning, Mr. ditto ...	0 10 0	Thornbury. Collection ..	3 3 0	Franklin, Rev. F.	0 10 0
Old, Mr., ditto	1 0 0	Woodchester. Collection ..	2 5 0	Booth, Mr. R.	0 10 0
Soule, Mr., ditto	0 10 0	Ross, Miss E.	0 5 0	Astley, Mrs.	0 10 0
Soule, Mr. Richard, ditto	0 10 0	Wotton-under-edge.		Hayland, Mrs.	0 10 0
Talbot, Mr., ditto	0 10 0	Collection	3 5 0	Hadley, Miss	0 10 0
Quainton. Collection ..	1 2 0	Bailey, Mr.	1 1 0	Kirk, Mr.	0 10 0
Risborough.		Eley, Miss	1 0 0	Newton, Mr. I.	0 10 0
Collections at Rev. J.		Foxwells, Miss	0 9 2	Newsome, Mr. H.	0 10 0
Dawson's	4 10 6	Perrin, Mr.	0 10 0	Porter, Mr.	0 10 0
Scott, Mr.	0 9 6	Rogers, Mr.	0 10 0	Robinson, Mr.	0 10 0
Swanbourne. Collection ..	0 10 9	Tea meeting	0 19 0	Smith, Mr.	0 10 0
Stoney Stratford.		Hertfordshire.		Allen, Mr. H.	0 5 0
Mr. Cox	1 0 0	Hitchin	1 17 7	Ashton, Mr.	0 5 0
Knighton, Mr.	0 10 0	London.		Barfoot, Mr.	0 5 0
Hawker, Mr.	0 5 0	Blandford Street	15 0 0	Bill, Mr. I.	0 5 0
Toweester. Collection ..	1 15 0	Clapham, by Mr. Turner ..	0 16 8	Hill, Mr. N.	0 5 0
Dorsetshire.		Somersetshire Auxiliary.		Smith, Mr. J., jun.	0 5 0
Dorchester. Collection ..	2 8 0	Boroughbridge.		Allen, Mrs.	0 2 6
Essex.		Collected by Rev. T.		Allen, Mr. S.	0 2 6
Colchester	10 12 0	Baker	2 9 0	Cave, Mrs.	0 2 6
Gloucestershire Auxiliary.		Ditto, by young people ..	1 13 0	Newsome, Mr. T.	0 2 6
Cambridge. Collection ..	1 5 0	Chard.		Williams, Mary	0 2 6
Chalford. Ditto ...	1 11 7	Brown, Mrs.	0 10 0	Shaw, Miss	0 2 6
Cheltenham. Ditto ...	8 11 6	Brown, Mr. Samuel	0 10 0	Collected by Ann Dolphin	0 19 4
Berkley. Ditto ...	2 5 0	Brown, Mr. John	0 10 0	Booth, Mr., Missionary	
Eastington. Ditto ...	0 12 0	Toms, Mr.	0 10 3	box	0 11 0
Fairford, by Master Thomas	1 11 0	Collection	3 12 7	Collections at chapel	
		Honiton	0 10 3	doors	13 14 4
				Dunchurch.	
				Collected by Rev. —	
				Thomas	5 0 0

Donations and Subscriptions will be gratefully received on behalf of the Society, at No. 6 Fen. Court, Fenchurch Street; by the Treasurer, W. T. BEEBY, Esq., 8, Old Jewry; by the (Secretary) Rev. C. H. ROE, 10, Grove, Camberwell; by the (Correspondence Secretary) Rev. S. J. DAVIS, 23, Eastcheap; or any Minister of the Denomination.

* * * Please observe that Mr. ROE's residence is as above, 10, Grove, Camberwell; but he earnestly requests that all correspondence intended for the Committee may be addressed, not to him, but to Mr. DAVIS, the Corresponding Secretary. Compliance with this request will prevent much confusion and delay.